



Division.....

Section.....

No.

RESERVE
STORAGE



THE

Missionary Herald.

JULY, 1873.

CONTENTS.

BITLIS — EASTERN TURKEY. BY REV.	
GEORGE C. KNAPP	209
MISSION TO ITALY	210
THE WOMAN'S BOARDS	214
FINANCIAL PROSPECTS	214
THE COMING ANNUAL MEETING	215
NORTHERN MEXICO	215
WESTERN MEXICO.	
Hopeful Converts. — Tracts and Hand-bills — Excitements	216
MISSION TO SPAIN.	
Santander — A Chapel secured. — Barcelona — Political Movements — Schools	218
AUSTRIAN EMPIRE.	
Suggestive Incidents. — Image Worship. — A Remarkable Confession. — Jesuitical Logic	219
EUROPEAN TURKEY MISSION.	
A Faithful Helper	221
WESTERN TURKEY MISSION.	
Taught of God — not in the Schools. —	
Armash and Koordbeleng. — A New Thing at Cesarea. — Moral Courage .	222
CENTRAL TURKEY MISSION.	
The Change at Hadjin	224
EASTERN TURKEY MISSION.	
Van	224
MAHARATTA MISSION — WESTERN INDIA.	
Pleasant Items from Bombay	225
JAPAN MISSION.	
Sabbath Service and School at Osaka. — Toleration not yet granted — Prospects. — Change of Religion. — Pleasant Movement by Native Physicians .	225
MICRONESIA MISSION.	
Work of Native Helpers. — Perplexities. — Light breaking in. — Good News from Pingelap and Mokil. — Missions gaining favor. — Progress at two Out-stations. — A Danger passed. — Additions	227
MISCELLANY	231
DONATIONS	237

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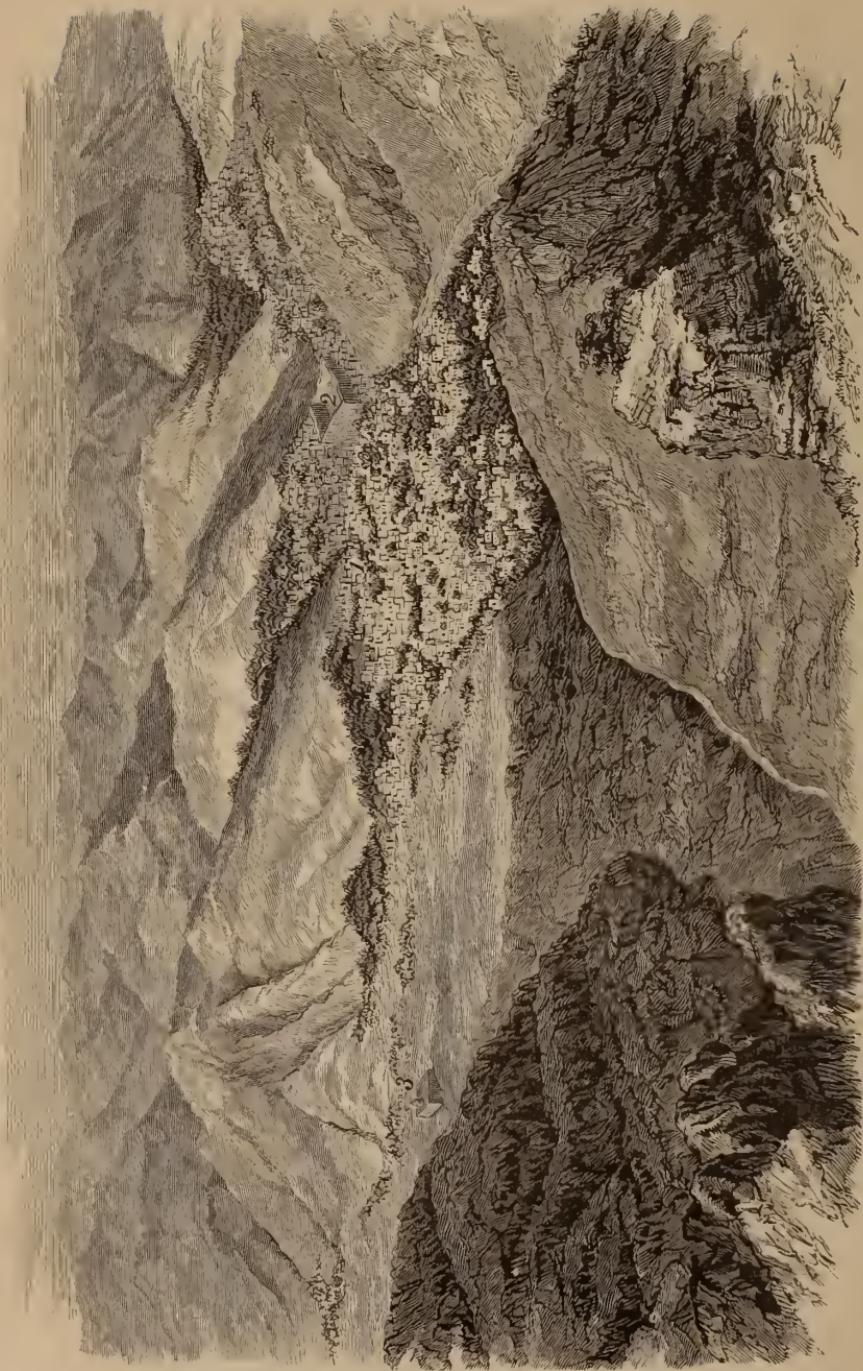
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Form for bequest to the Woman's Board:— I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1860.



BITLIS.

THE
MISSIONARY HERALD.

VOL. LXIX.—JULY, 1873.—No. VII.



BITLIS—EASTERN TURKEY.

BY REV. GEORGE C. KNAPP.

BITLIS is a straggling town of 30,000 inhabitants, ensconced on the precipitous slopes of high mountains, and twelve miles south of the western end of Lake Van. It is situated on the Bitlis River, which from this place commences its rapid descent of 3,000 feet, passing through a most romantic gorge of thirty miles extent, credibly supposed to be the retreating route of Xenophon's "Ten Thousand." No other feasible pass by which to ascend upon the high table-land of Armenia is to be found within one hundred and fifty miles.

Bitlis abounds in numerous mountain springs, affording a bountiful supply of excellent, pure water. Many valuable mineral springs are also found. These are already appropriated, to some extent, by the people, and may, as civilization advances, become a notable resort for invalids. A bottle of effervescent water from one of these has recently been sent to Harvard College, and a careful analysis¹ furnished by the courtesy of the Analyst, Prof. E. H. Swallow. From one of these springs, five miles south of the city, is a wonderful deposit of calcareous rock, twenty rods long and fifty feet high, jutting down to the river, wholly obstructing the way for travelers. To effect a passage here, a cut fifteen feet wide and twenty feet high was made in some distant age—by some supposed to be the work of Queen Semiramis.

The engraving opposite, from a sketch taken at the summit of a rocky peak, 2,000 feet high, on the east of the southern half of the city, gives a faithful view of the wild mountain scenery of Koordistan; as well as a bird's-eye view of about one half the city below. Mr. Knapp's house (1),—near which are the Protestant chapel, girls' boarding-school, and parsonage,—is located near the edge of a bluff that overlooks the river, two hundred feet below; while at the center of the town (2) is an ancient impregnable fortress, one hundred and fifty feet high, and overlooking the many hundred trading stalls and shops at its base. Belonging to the 10,000 Armenians of the city are four monasteries (one of which is at figure 3) and as many church edifices. Being so far in the inter-

1. "Number of grains to the United States gallon were, of calcium, 13.5; magnesium, 2.1; sodium, 10.2; potassium, 6.1; iron, 2.8; sulphuric acid, 12.6; chlorine, 6.6; carbonic acid, 43; boracie acid, 5.3." — *Professor Swallow.*

rior, the place was seldom visited by Europeans, and the people, consequently, were simple and ignorant. It was, some thirty years ago, ruled by an independent Koordish chief, famed for his tyrannical oppression, from whom the city was wrested by the Turkish Government, and he was carried into exile, where he died two years since. Many a time the only apology for insult offered to the missionary or his family, while passing through the streets, has been, "O, this is Koordistan!"

When, in the spring of 1858, Mr. Knapp sought this place as a health-retreat, no missionary had visited it, but it was thought very desirable to have missionaries located here. Mr. Knapp was joined by Rev. L. T. Burbank in 1860. The first few years of missionary effort were filled with instances of severe persecution, endured by the trembling few who had the courage to abide by their convictions of duty. But seven long years of trial were rewarded by the formation of a church of five members. This church was increased by the addition of over twenty as fruits of the revival of 1866, and by forty or more as fruits of the remarkable revival in 1870. Out of the eighty present church-members, five have been educated as preachers, and others are now receiving education. The girls' boarding-school, started in 1866—in the main self-supporting—has prospered finely since the Misses Ely took charge of it, in 1868. To give an idea of the bigotry of the Moslems here, even at this late day, it may be stated that these ladies were unable to use a bell, furnished them by the good friends of St. Albans, Vermont, last summer (1872), although bells are used in other interior cities of Turkey; and it now remains to be seen whether our Ambassador can succeed in restoring its use.

MISSION TO ITALY.

IN Italy, where of all places it would seem desirable that evangelical men should be united in the one common cause, there is, unhappily, the most intense partisan spirit. The very air seems to be infectious. Good men from this country and England, after a few days or weeks, and even after years of residence there, according to the influences they come under, seem imbued with the spirit of party, and can see no good in any other than their favorite organization or pet enterprise. The most "trustworthy" and "thoroughly reliable sources of information," are thus at variance; and opinions expressed with the utmost assurance by the most "competent observers," but as conflicting and contradictory as they could well be, must be accepted, or great offense will be given. The poor Secretary must be very *stupid* not to see what is so clear to everybody.

Although much time and effort had been spent in sifting the information gained from the greatest variety of sources, yet when, upon the withdrawal of the American and Foreign Christian Union, the Prudential Committee authorized Mr. Alexander to remain in Italy, they also decided to request Mr. H. N. Barnum, who was about to return from the United States to his field in Eastern Turkey, to take Italy on his way, and spend some weeks there. He was desired to confer not with Mr. Alexander only, but with other evangelical workers in that field, and obtain what information he could as to openings and prospects, and what

it might be best for the Board and its missionaries to attempt; and bringing his valuable missionary experience to bear upon the case, to aid both Mr. Alexander and the Secretaries and Committee at home, with suggestions and counsel. It was well understood that the difficulties to be encountered would not be slight; that the *one* missionary of the Board then on the ground would be urged by different friends to widely different courses; and it was believed that he would desire, and need, the aid of a judicious counselor. This was found to be true. Greatly to Mr. Alexander's satisfaction, Mr. Barnum spent four weeks in Italy, and had favorable opportunities to see persons whom he desired to meet, and to obtain needed information. His conferences with Mr. Alexander were free, and his letters to the Missionary House full. Most of what he wrote was not intended for publication, but a part of the letter in which he presents the conclusions to which he had been brought, may properly be given here—enough, perhaps, to indicate that there will be, hereafter, many perplexities in the prosecution of a work in that land, and that missionaries who may have that work in charge will need, not less than others, to be sustained by the sympathy and prayers of the churches at home.

Mr. Barnum wrote from Venice, April 26th:—

"We are to leave here on Tuesday for Vienna, and that will complete four weeks since we entered Italy. I think that you appreciated the difficulty of my position, coming into such a country for so limited a period, and without a knowledge of the language. I have done the best I could. I have written you at great length, but more in the way of narrative than of definite impression. I will try, in this letter, to give something of the *results* of my experience and observation.

"1. There is, on the whole, more to encourage than I had anticipated. The changes that have taken place within sixteen years, since I was here before, are very great, and apparent to the most casual observation. Not only have the governments, which then were so bigoted and despotic, given place to one that is liberal and tolerant, but the very appearance of the people has changed. They seem to occupy a higher plane. There is everywhere an open door. The truth is spreading widely, and the leaven is fairly introduced. The Government is favorable to progress. They are improving the system of education, and I am credibly informed that they look with favor upon Protestant agencies,—not, perhaps, because they are Protestant, but because they contain elements of progress. A great change, too, is going on within the Roman Catholic Church. This is in part, it is true, toward indifferentism and infidelity, but it is also in part toward a spiritual faith. The religious sentiment has not wholly died out, as has often been said to be the case. There is more good material to work upon than I had supposed. There is, too, more hope of being able to accomplish a good work in connection with the churches already organized, than I had expected.

"2. The difficulties are, however, very formidable. Some progress has been made in the direction of organization, but it will be a good while before the churches will take an orderly shape. It is to be feared, also, that they are largely composed of unconverted persons. This is true of all denominations alike. Respectable Protestantism is, I fear, a general passport to the communion-table. Every worker is earnest to show proof of success in tangible

results, and what more tangible than a rapid growth in membership? It is a very common thing for church-members to work on the Sabbath. An attempt to justify this is made on the ground that many are in the employ of Papists, and would lose their places were they to refuse. The Protestant name in Italy has no such association of a high-toned morality connected with it, as in Turkey. The Free-church people appreciate this, and call themselves 'Evangelical,' instead of 'Protestant.' I hope that this term may *become* the synonym for a noble, Christian life, but I could not learn that it has become so yet.

"The want of an educated ministry will, I trust, be soon supplied. The preaching consists too much, now, of violent attacks upon the Papacy. Such preaching does not attract the best classes,—the *religious*,—but rather liberals and unbelievers, who come because they relish the denunciation of the priesthood and its system. This is not the best element out of which to build up congregations and churches. Besides, there is no advantage in simply destroying a man's faith in his own system. It is better to teach fundamental truths, and these will supplant error. The trouble too often is, that we do not get beyond the unsettling of confidence in the false, and the man becomes an infidel. There is no question that infidelity is wide-spread, but it is not as bad here as in France. God grant that the introduction of the gospel may arrest this movement and save the country from atheism.

"There is a good deal of bitterness of feeling between the Free Church and the Waldensian, which is productive of much harm. It would be a great gain, on both sides, if leaders were to lay down their weapons and labor together like brethren; if they would not try to occupy small towns together; would not encourage a faction, and crowd in when there is a small church of the other denomination. This has been a source of much bad feeling. An 'Intermissionary Committee' has been recently organized, to whom all questions of controversy between denominations are to be referred, and I hope it will save much trouble. It would seem desirable, that when a Free Church and a Waldensian are feebly struggling for existence in a small town, the weaker should give place to the stronger.

"Another serious obstacle is the disinclination of the people to contribute money for the support of their own institutions. They have not been accustomed to give, and have little thought of doing anything for themselves. This is true of all denominations. The difficulty of remedying this evil is greatly enhanced by the multiplicity of agents engaged in this work of evangelization. Besides the societies represented, there are a good many *individual* enterprises. Many churches and laborers are supported by private persons, and it will not be easy to secure anything like a definite system. Mr. —— is a thorough convert to the theory of self-support, and he and Mr. Alexander will try to reduce the theory to practice among the Free churches, and to persuade the Waldenses and others to adopt the same. A tract on the subject, which I prepared by request, is to be translated into Italian and to have a general circulation. In that tract I also urged the necessity of individual *labor* for Christ, after the example of the primitive churches.'

"Such are some of the difficulties in the way,—difficulties very formidable, but which I trust may be overcome by steady, intelligent effort, and especially by the coöperation of the Holy Spirit.

"I have explained to Mr. Alexander, in detail, as far as I could, the workings of our system [in Eastern Turkey], noticing that the Board propose to do a strictly *spiritual* work; that the Italian schools, which are good, and growing better all the time, take away the necessity for your aid in education, beyond a seminary for evangelists (possibly a female seminary may be necessary, with the same general object in view); and that, as you cannot aid in *building, rents* for chapels should be stopped as soon as possible, as they are in the same line. So, too, of the general expenses [of congregations].

"I would urge the necessity that each church should become a *center of evangelization*; that the brethren should establish a work in different quarters of a city, and in the villages around them; that they should not consider the work done when a little church is established in the large cities, but that the missionary should try to have the district which he occupies thoroughly worked in all parts of it. I learn from Mr. ——, an Irish Presbyterian missionary, that no station evangelist is willing to labor from house to house and among the shops, with individuals, — they are ashamed to do it, — but ordinarily reach only those who come to their preaching."

Various other points are touched upon in this letter, — suggesting methods to be pursued, places most favorable for occupation, etc. The extracts given will serve to indicate that careful observation has been made, that the Secretaries and Committee of the Board have endeavored, as they will do in the future, to obtain such information as they may need; and, seeking the guidance of the Holy Spirit, they hope to be led in a prudent, wise, and successful course, that in Italy their efforts may not be in vain. Mr. Barnum feels that two more judicious men should be sent as soon as may be to that field. Mr. Alexander says, also, men of *experience* in the pastoral work.

Mr. Alexander states that the Committee of the Free Italian Church appears to be in full and cordial accord with the plans of the Board, and transmits the following minute, signed by the Secretary of that Committee: —

"At a meeting of the Committee of Evangelization of the Free Italian Church, held in the house of Rev. Dr. Van Nest, April 10, 1873, it was unanimously resolved: —

"That the Evangelization Committee of the Free Church have heard with great satisfaction, from the Rev. H. N. Barnum, the statement of the fundamental principle adopted as the policy of the Boston Board, and illustrated so successfully in the Turkish Mission, — of the education of the churches towards self-support — that the true missionary policy is that of temporary rather than permanent aid.

"And we desire to convey to the Boston Board the expression of our cordial and earnest accord with this principle, and to pledge them our best efforts to bring up the Free Churches of Italy to the position of self-support at the earliest possible day."

Mr. Alexander is diligently studying the language at Florence, while the Board, through his agency, attempts to meet the emergency occasioned by the withdrawal of the American and Foreign Christian Union, aiding certain churches and evangelistic operations which were aided by that Society.

THE WOMAN'S BOARDS.

WE are not yet pure spirits, but men and women, who live by faith and hope and love. Warm hearts, as well as wise heads, have their place in Christian work, and nowhere more than in the foreign field. It is not cold, hard, unsympathetic natures, that can go abroad just as well as not, that constitute the rank and file of the missionary force, but those to whom home and friends and country are dear, who have made sacrifices in going, such as missionaries only know.

Just here comes in the noblest service of the Woman's Boards. The money they are raising is enabling us to enlarge our work, to found new schools, and to send out more missionaries to reach the women in the different fields; but they are doing yet more in cheering the hearts and so staying up the hands of their devoted sisters abroad. The following extract from a letter recently received by one of the Secretaries of the Woman's Board, gives expression to the experience of many hearts, and were enough of itself to vindicate the propriety and the necessity of the Woman's Boards, and of their auxiliaries in *every* church, if we would secure the earliest success of the mission enterprise:—

“Your letter of February 16, so full of kindness and encouragement, did me a great deal of good. I realized, as I had not before, the strong bond of sympathy between those working at home and those working abroad; and I thought, with such love and prayer for our work at home, I could always write as to dear friends, of everything connected with our life here. Nothing but experience abroad, in mission fields, could have taught me how much of vital power there is in these organizations of women for Christian work,—how, as God's chosen instruments to strengthen and support, they can send the life-blood out to us and vitalize us. I have realized since leaving America, as never before, how letters go charged with the spirit of their writers.”

FINANCIAL PROSPECTS.

FRIENDS of the Board often inquire, at this season of the year, in regard to the prospects of the Treasury. It is important that all should know them. The third quarter of the current financial year closed on the 31st of May; one quarter remains; and during that quarter, how much must the Board receive that the expenses of the year may be met and no debt incurred? The estimate of the Treasurer is, that the receipts from donations and legacies must be, for the general work, \$135,000; or \$45,000 per month.

The receipts last year, for the same time, were, for this general work, \$153,176, but of this amount, \$66,863 were from legacies, and more than two thirds of this — 46,700 — during the single month of August. No such amount, from this source, can be expected now. The *usual* amount of legacies for the quarter would not exceed \$30,000. Should this be about the sum now received, there will be needed from donations, \$105,000 — about \$29,000 more than came from the same sources last year. For the new work, also, in nominally Christian lands, it is supposed that \$12,000 (\$4,000 per month) will be needed, that the year in this department may close without embarrassment. Last year, for the same time, the receipts for this work were only \$5,380.

The Board will therefore probably need in donations, for the last quarter of this year, a total advance upon the donations of the same period in 1872, of not less than \$35,000. This is not so pleasant a prospect as could be desired. The Prudential Committee make, *now*, no special appeal; they ask for no extra or second collections; but they earnestly request, 1st, that any churches that may have failed to make, or to forward, their *usual* collection for this year, will see that it is attended to without delay; and, 2d, that churches and individuals, whose regular time for making a collection or donation comes within these three months, will be sure to make that collection or donation, *bearing in mind the need of increase*; and to remit it in season to come within the year's accounts. They beg the *pastors*, through whom, specially, the churches must always be reached, to attend to this portion of the work to which they are called for the promotion of Christ's cause on earth.

With reference to *seasonable remittance*, it must also be borne in mind that, as the annual meeting is to commence on the 23d of September, instead of the first Tuesday in October, the Treasurer's accounts for the year must be closed at an earlier day than usual.

THE COMING ANNUAL MEETING.

THE next annual meeting of the A. B. C. F. M., to be held at Minneapolis, Minnesota, will commence on *Tuesday, September 23d*, instead of the regular time — the first Tuesday in October — on account of the meeting of the Evangelical Alliance in New York. Clergymen and others who may design to attend the meeting in connection with a journey West, during their annual vacation, will be glad of seasonable notice — which, indeed, has been previously given on the cover of the Herald — of this change of time.

MISSIONS OF THE BOARD.

Northern Mexico.

REV. JOHN BEVERIDGE, now in charge of what has been Miss Rankin's work, in Northern Mexico, wrote from Monterey April 15th: "We have just passed through what is called here the 'Holy Week.' The priests, as is usual on these occasions, did all in their power to excite the ignorant mass against us, but with no other result than a few stones thrown at the house, one of which broke a pane of glass in my study window. It was reported that they burned Miss Rankin and two nieces in effigy, but after inquiry this appears to have been a false report. The bakers have a trade society, and are in the habit

of burning an effigy filled with fireworks every year. Last year they burned the Pope, and this year a woman and two daughters, who had caused them a great deal of trouble, which some of the ignorant crowd, not understanding, supposed to be Miss Rankin. The priests had nothing to do with it.

"Since I wrote you I have baptized eleven children, whose parents are members of our church.

"We are on the eve of an election for Governor of the State. As is customary before the elections here, several papers are started, with the object of working for the several candidates. The columns

of some of these papers have been opened to us, and I have resolved to take advantage of the opportunity and get as much material of a religious nature in these papers as possible. We consider it quite a favorable opportunity, but it will not last long, for as soon as the election is over all these papers will be discontinued.

"Our meetings on Sunday afternoon are very well attended now, in fact better than I have ever before known them to be; but we have great difficulty in getting the people together when we have our week-day evening meetings. Many live far away and cannot come, others cannot leave their houses on account of thieves. One of our members was robbed a few nights ago. Probably he did not lose over ten dollars, but it was all he had."

Mr. Beveridge gives statistical returns for this mission, reporting eight places as occupied. The natives employed in the work are 1 pastor, 4 preachers, and 6 teachers. There are 3 theological students, 4 common - schools with 97 male and 14 female pupils, 143 members of churches, of whom 10 were received within the past year. The total average of the Sabbath congregations, at the eight places, is given as 180.

Writing again on the 7th of May, Mr. Beveridge reports, that within the previous month, three persons had been received to the church at Montemorelos, and five more were about to unite. One had been received also at Mezquital, and interest was increasing at Allende.

Western Mepco.

HOPEFUL CONVERTS.

A LETTER from Mr. Watkins, dated Guadalajara, April 18, mentions facts of much interest in connection with the work in that place. He first refers to cases of hopeful conversion.

"In Guadalajara there are many Spiritists. One of them has often visited us to argue upon his favorite doctrine, and has brought with him, occasionally, some of the chiefs of the Spiritists, to enlighten us

and bring us to the truth, as they said. To be short,—one evening I gave him a tract, entitled, 'What shall I do with Jesus?' and he promised to read it. A few days afterwards he returned, and bursting into tears, threw his arm around my neck and said, 'I can only answer that question by taking Jesus as my Saviour, and throwing myself and all my good works upon him.' Thus he has done, and is doing, good work in the Master's vineyard. A short time since he purchased \$20 worth of Bibles and Testaments to distribute. He is indeed a great comfort and help to us.

"God sent to our house a Jew, who was formerly librarian in the Public Library of Boston. He is an excellent Hebrew scholar, and had several priests here as pupils in that language. We became special friends from the first, and he introduced me to several prominent men here, and to some of the priests. We continued to be good friends until the Spirit of God commenced his work against the evil spirit within him. For a time he fought against God, and was embittered against me. Several times he came to the house for the sole purpose of *differing*, and showed it in many ways. But God was victorious, and he fell down before him, confessing his lost condition, and seeing Christ as his only Saviour. He had had some kind of belief in Christ before, but considered the New Testament as merely an appendix to the Sacred Scriptures.

"Being a friend of the priests, he often had opportunity of speaking to them. After he was moved by the Spirit he remained one whole night talking with two young priests, one a professor of Greek, and the other of Latin. The Bible and the Christian religion were the subjects of their conversation, and the three, in tears, consecrated themselves, then and there, to the work of preaching Christ alone.

"One of them wished to leave Guadalajara and go where he could learn more of the truth as it is in Jesus, and I gave him letters to the Pacific Theological Seminary, for which he started six weeks ago, with his Hebrew teacher as his guide to Manzanillo, no one knowing of the movement but ourselves."

TRACTS AND HANDBILLS — EXCITEMENT.

"We have had one thousand tracts printed, on the 'Duty of Reading the Bible,' and it being Holy Week when they were distributed, they passed through many hands, as the city was crowded with people. This tract has created a great desire in the hearts of many to read the Scriptures, and judge of their merits for themselves. When the priests heard that tracts were being printed they forbade the boys distributing them, on pain of excommunication, but the Lord sent us some boys who had no fear, and who did their work well. This tract was an article copied from 'La Antorcha Evangelica,' or 'The Evangelical Torch,' an excellent little paper printed in Villa de Cos, Mexico. At the close we added several texts from Scripture, on the duty of reading the Bible, and many have so seen it their duty that they have purchased Bibles to read.

"Being by this much emboldened, we have also had the Ten Commandments printed, as found in the Bible, and as found in the Roman Catholic Catechism, opposite each other, upon a large sheet, with this heading, 'The Great Question — Whom ought we to obey, God or man?' Over one column, 'The Commandments as found in the Sacred Scriptures'; and over the other, 'The Commandments as adulterated by man.' Underneath the Commandments we placed this, 'The condemnation upon those who adulterate the Scriptures is as follows,' — quoting the following verses in full: Deut. xii. 32; Prov. xxx. 6; Rev. xxii. 18, 19. The sons of the printer, who by the way is a Spiritist, masked themselves and went out Saturday evening at nine o'clock, and spent most of the night posting them upon the corners of the streets, in the plazas, and in all conspicuous places. They were obliged to do their work in the night, as they would not have been permitted by day to post anything so marked against the church — probably would have been shot down if they had persisted in doing so. Two were posted upon the cathedral door, and a little boy, on the following day, after reading the paper, with the spirit of a Luther, placed the Commandments upon

the very gate of the cathedral. One was also conspicuous on the archbishop's palace. These were read by thousands on Sunday, but the following day most of them were torn down, and some even by the priests themselves. You can imagine the commotion that these things created; and while many condemned, many rejoiced in their hearts, and approved. Several who knew nothing of us before, have visited us since, and said they were glad that we were here and at work, and would do anything in their power to assist us, for they were brethren. Daily there are boys and young men here desiring to have more light, or to listen to what may be said to others. Of course, the priests and the fanatics are bitter against us; and a few evenings ago a letter was thrown into our window, stating that the Mexicans did not want Protestant rascals here to deceive and cheat them, and warning us to take care, for we would be punished and killed. Mr. Stevens is living in the same house as the commander-in-chief of the Mexican army, and he mentioned the fact to him, as he is a Liberal. The Commander desired to see the letter. He intends publishing it in the poor English in which it is written, also a translation of it into Spanish, and his orders underneath, that if any dare to touch us he will bring his whole army, if necessary, to bear upon them. It is said there are six men paid by the priests to kill us, but 'the Lord is on our side, what can man do unto us?' We have also three friends in the army, and they are looking out for us.

"To-day the most popular secular paper here, read by every one, rich and poor, was sold in the streets, the boys calling out, 'Contra los Protestants.' Of course everybody bought one, we among the rest, to see what there might be. Instead of being 'contra,' it was in favor of liberty for all, freedom of speech for all. The editor quoted several things that he heard said by Catholics, that were severe cuts upon them. One, that a student of the Roman Catholic theological seminary said, 'These are not the Commandments of God, they are the Devil's, from those Protestant rascals!' We hear that one of the priests has written an article in reply,

which we are rather glad of, as it will give a chance to disseminate the truth.

"We are obliged, of course, to be constantly on our guard. We ask your prayers that our lives may long be spared, to accomplish the work for which we believe the Lord has sent us here."

Mission to Spain.

SANTANDER—A CHAPEL SECURED.

Mr. Wm. H. Gulick wrote from Santander March 11, respecting his congregation there, his efforts to secure a chapel, and the opening service there, as follows:—

"I mentioned in my last that, for our use on the previous Sabbath, a French gentleman, a Roman Catholic, living in the same house with us, opened a store-room on the ground floor of this building, and that it was filled with about two hundred and fifty persons. The two following Sabbaths we held our services in the largest public hall of the city, being the only place that we could secure — and that at an hour that did not very well suit us. The attendance, however, was good — a promiscuous audience, reaching, on the second Sabbath, to nearly three hundred and seventy-five, well filling the room and giving good attention.

"Meanwhile I had succeeded in renting a commodious store-room for our meetings, and on the following Sabbath, the 23rd of February, we held the first services in our own 'chapel,' amidst the noise, the frolicking, and the excitements of the opening day of Carnival. The air was full of the din of ringing bells, and the streets were alive with masqueraders. There were, however, about eighty persons present at our services, who listened well to a sermon on the text 'Christ is all.' The noise on the streets was frequently so great as nearly to drown my voice; but with all the drawbacks, it was to us a memorable occasion. It was the first time in the history of Spain, that a place for regular public worship, of an evangelical character, had been opened in Santander. We could not but thank God that he had called us to do this work for him; and we plead with him, that upon the foundations now being laid in faith and

prayer, he would, in due time, build a pure and spiritual church.

"The attendance on the two Sabbaths since then, has risen to about one hundred and thirty-five. We begin to see now, what we have wondered at not seeing earlier, the result of a satisfied curiosity, and, probably, of a more thorough apprehension on the part of many, that we are not of the 'true church.' We cannot yet say that we have even the basis of a permanent congregation. Our audiences are, in the main, changing throngs of curious listeners, well behaved, and generally attentive, but evidently coming to hear or to see something new. We are happy, however, to have the opportunity to preach the gospel even to such, for we know not between the joints of whose harness the Spirit may send the truth and touch the heart."

On the 30th of April he wrote again:—

"I am happy to be able to report that the attendance on our meetings has continued at an average of about eighty, among whom there are some twenty who come with perfect regularity, and listen with evident interest. We pray that the Holy Spirit may soon convert some souls amongst us.

"We are not troubled by the Carlists in any way, except as their operations along the line of the railroad of the north, that brings in all the foreign mails by the way of western France, disturbs every one who is dependent at all for his comfort on the certainty and regularity of his correspondence. What we do feel, however, markedly enough in this community, is the stir and bustle, not to say excitement, connected with the arming and drilling of the new volunteer republican regiments. It is a new era in Spain, this 'arming of the people'; and while it creates honest apprehensions in some minds, it certainly more or less excites all. This busy little city of Santander, than which there is none more peaceable and law abiding in all Spain, has already raised her regiment of a full thousand strong, composed largely of artisans, shop-keepers, and the more thrifty laborers, who are active day and night, Sundays and week days, in the all absorbing military drill. This preoccupa-

tion of the minds of many who have been our hearers, tells upon our audiences, and must naturally do so more and more; but, in the end, I do not feel sure that it may not create a condition of public sentiment that will be all the more favorable for our work."

BARCELONA — POLITICAL MOVEMENTS — SCHOOLS.

Dr. Luther H. Gulick wrote May 2d, from Barcelona:—

"I am sorry to learn that you have felt anxiety regarding us in Barcelona. I hope my letters—one each in March and April—have shown you that there has been nothing special to fear. The fact is, I never led a more quiet life, nor one less exposed to dangers. The excitements in Barcelona, which have been so grossly exaggerated by the foreign newspapers, have been mainly in the interests of freedom and order, and were a credit rather than otherwise to the self-governed populace. The country around is sadly agitated, and we are experiencing the results in the increased cost of living; but otherwise Barcelona is untouched, and we have good reason to hope it will continue to be. You must not, however, believe the reports which you are undoubtedly receiving about the utter defeat of the Carlist cause. That element of discord is by no means ended, though it has of late experienced considerable disaster. . . .

"On the 1st *inst.*, we had a public examination of our Girls' Boarding School, and on the 5th we shall re-open for the closing quarter of the school year. Mrs. Gulick has a Bible class for women on Sabbath afternoons, and a meeting with them Tuesday afternoons, in our house, at which fifteen to twenty attend. She has also undertaken to continue a Benevolent Sewing Society, commenced by a lady now returned to England.

"The sick poor come so frequently to me for medical assistance, that I must before long devise some missionary dispensary system. Mr. Alexy has given up his select school, and has opened a night school as an experiment. We are hoping soon to secure another place for a chapel, better adapted to our needs.

I am happy to report that we have surmounted some of the impediments to union among the several evangelical denominations working in Barcelona, and that we now hold a public meeting once a month, in rotation, in the various chapels of Barcelona, in which all unite.

"The canard about the collapse of the evangelical work in Madrid, is but a single specimen of what will doubtless often be attempted against the good cause."

In a more recent letter, dated May 20, Dr. Gulick speaks of political matters at Barcelona as "looking worse" than at any previous time.

—
Austrian Empire.

SUGGESTIVE INCIDENTS.

MR. CLARK wrote from Prague, March 24th:—

"When circumstances require a mission to devote its main strength to the study of the languages peculiar to the field, there is but little progress to report, except in mastering the needed languages. Our teachers say of us, 'You are advancing by rapid strides.' We are painfully anxious to reach that proficiency which will warrant our entering, with full strength and full time, upon active and aggressive work. There is opportunity to do an important work with German books and tracts, but as yet we have used but few, as we purpose to put no literature in circulation until satisfied that it is adapted to the work in hand. Something has been already done, and with encouraging results.

"Let me give you, briefly, several incidents which illustrate, in some measure, the need of Christian work and prayer here. They come to us from reliable sources.

IMAGE WORSHIP.

"In a Bohemian village, a potter of unusual skill devoted part of his time to making images of 'saints.' On one occasion he had such remarkable success that his neighbors could not wait for the image to dry before they embraced it, adoringly.

This, of course, disfigured the saint and annoyed the potter. But it awakened such reflection as, with God's blessing, led him to renounce error and come directly to the Saviour. 'These people,' said he to himself, as he afterwards related, 'are certainly very stupid to act so over an image which I have made. Such devotion must be worthless. I ought not to make images!' His training, under priestly influence, while it kept him from coming at once to the light, did not prevent farther thought, as follows: 'If the people had waited until the priest had consecrated the image, then their devotion would have been proper.' But this thought satisfied him only a moment, for he remembered that the priests had not yet consecrated several images which he had made, and which had been placed by the wayside, although they knew the people were adoring them every day. 'Now,' said he, 'the priests are either lazy or else they know very well that the consecration of the image does not add to its value!' The potter was thus led to seek instruction in the way of life, and he is now rejoicing in the privilege of coming directly to the Saviour. Therefore, being justified by *faith*, he has peace with God; but there are doubtless not a few in this land who make a superstitious use of images in worship. On and near churches, and on bridges, there is no lack of images, and to see people before them in devout adoration is no uncommon sight."

A REMARKABLE CONFESSION.

"It is so seldom that a Romanist says anything in favor of Protestantism that the following confession is truly remarkable. A servant, who had been for some time in the employ of a prominent Catholic official, was afterwards engaged by a Protestant family. At first *curiosity* led her to attend church with them; but soon the *truth* which she there heard made her a regular attendant. About this time she met her former employer, who accosted her familiarly: 'My daughter, how are you prospering these days?' 'Quite well, I thank you,' she replied; 'still I fear I am not doing just right, for I now attend the Lutheran church.' 'You need

not fear to go there,' said the official; '*you will receive more truth from them than from us.*' There are doubtless not a few among the Catholics who *in heart* make the same confession, but who have not the frankness to say it openly, nor the courage to take a correspondingly consistent position."

JESUITICAL LOGIC.

"A nobleman here was repeatedly urged by his wife to go to the confessional; but he as often declined, urging that, as he could not believe in the infallibility of the Pope, the priest would not grant him absolution. At length he yielded to his wife's entreaties and presented himself before the priest. Various questions were asked, but none relating to infallibility. The nobleman then told him frankly, 'I do not believe in the infallibility of the Pope.' To this the priest replied, 'We will not consider it this time,' and he pronounced absolution. A few days after this occurrence the nobleman met a distinguished Jesuit, and as his mind was not at rest, he asked him; 'Is absolution of any value when pronounced by a priest in favor of one who plainly asserts his disbelief in papal infallibility?' 'But,' said the Jesuit, 'are you quite sure that you do not believe in papal infallibility?' 'I cannot,' said the other, 'accept such an unreasonable doctrine.' 'But,' continued the Jesuit, 'you accept the doctrine of the Trinity?' 'Certainly.' 'And do you understand it?' 'No.' 'But you accept it, and you must in like manner believe in papal infallibility.' The nobleman thought a moment, and replied, 'I see it now, I am convinced.' How strange that a man accustomed to do any thinking for himself should be deceived by such fallacious reasoning! One can but pity the multitudes here who are expected to place the mere statements of men on an equality with doctrines which rest upon the plain declarations of God's Word. A field like this, where there is so much of error, so much of Sabbath-breaking, infidelity, and rationalism, calls earnestly for faithful *prayer* and self-denying Christian work. The churches must not forget Austria in the monthly concert and at the family altar."

European Turkey Mission.

A FAITHFUL HELPER.

Mr. Haskell, of this mission, now in the United States, furnishes the following notice of one whose death is felt as a great affliction:—

"In the summer of 1868, a young merchant from Eski Zagra called upon one of the missionaries at Philippopolis. He was naturally a very religious man, and had been a devout follower of the teachings of the Eastern Church; yet he had learned enough of the views held by the missionaries to put him in great doubt as to the truth of his own religious opinions and the genuineness of his religious life. The conversation, at this call, was a very earnest one on the gospel way of salvation, and his own immediate duty in relation to it.

"The next week the missionary received a long letter from this brother, whose name was Natcho K. Yambouloff, saying that after a sharp conflict between his conscience and his inclinations, as to following the advice given him, he had resolved, by the help of God, to obey conscience and do his duty. This proved to be no easy task. He soon recollects that while in partnership with a rich man in Eski Zagra, sometime before this, he had, in making purchases for the firm in Constantinople, by means of false returns, cheated his partner to the amount of \$500. With, it is believed, no suggestion from any one, he converted most of his property into money, and taking one of the missionaries of Eski Zagra with him as a witness, went to that former partner, confessed his guilt, restored the stolen money, and asked his pardon. The surprise created by this act all through the community was very great. Such a fraud was no strange thing; but that one unsuspected should of his own accord confess such guilt and make such reparation, was an astonishment,—not a rare, but a *solitary* case in the history of that city.

"On account of this 'foolishness,' as well as his general adherence to the Bible, and obedience to its teachings, his wife and two children were taken from him by her father, and to the last refused to return. I was present when she appeared before

the Governor and mixed council of Eski Zagra, renounced him as her husband, and wished a divorce from him. He asked her reason. 'I married you an Orthodox, and you have become a Protestant, and I won't have you.' And although he asked her to expose, before all, any improper word or act of his since he became a Protestant, this was all she could say against him; and no wonder, for a more blameless life is seldom lived in any country.

"On the opening of our station class for the training of helpers, in October, 1871, he wished to join it, and although so advanced in years, being now about thirty-seven, having a little early education, good natural ability, and great application, he did well as a student. But his great excellence was in his Christian character and attainments. He was thoroughly conscientious and spiritually minded; ever ready, in a prayer-meeting, to offer warm, fresh, and earnest petitions, two or three times in an evening if others did not occupy the time. I well remember his fervent prayer the morning we left Eski Zagra last spring. He had been asked to lead our devotions, and after thanking the Lord for the coming of the missionaries to teach his people he continued,—'And we thank thee, O Lord, for that most beautiful verse in the whole Bible, "Go ye into all the world, and preach the gospel to every creature." Had it not been for that verse, we never should have had missionaries or learned the way of life.' Perhaps under no circumstances could that text seem more precious than it did that morning.

"During the vacation last summer, he took charge of the Sabbath services in Philippopolis, doing some work also in the neighboring villages. He resumed his studies with the class in Samokov last fall, and was, as before, the reliable counselor of the missionaries, and the trusted friend and elder brother of his fellow students. Last December one of his classmates was severely sick with malignant erysipelas. His life was despaired of for a time, and during all the sickness Natcho was most faithful in his care of him, relieving the missionaries of much responsibility. After this other student had nearly recovered,

Natcho was taken in the same way. In spite of the best care and medical advice to be obtained, the disease increased upon him, until the evening of the 6th of January, when his spirit quietly passed away. In the words of a missionary sister in the field, 'Our Father has touched *every one* of us in the missionary circle, in the very apple of the eye. He has taken from us our *dearly beloved brother, Natcho*. Yesterday afternoon funeral services were held at the girls' school-room, and all that remained of our dear brother was laid away from our sight. No one need tell *you* the hope we had centered in this devoted, truly consecrated man. How we depended upon him in our mission work, both present and future, you know. But the Lord tells us, "My thoughts are not your thoughts." Trusting fully in infinite wisdom and love, we would heartily say, "Thy will be done." The last day and evening of his life he was unconscious, and so left no last words. Indeed, no testimony of peace and trust in a loved and loving Saviour, was needed from him. All felt that in his every-day life he knew a near and precious union with Christ.'

"And so this humble, faithful, earnest servant of God has gone thus early to his rest. I never knew one of whom it might more truly be said, 'He walked with God, and was not, for God took him.' I had felt *sure*—if God should permit me to return to my beloved work among his countrymen—of the warmest grasp from his hand, and the most hearty words of welcome from those lips which are now silent. Is it not natural, then, in thinking of that 'better country, even the heavenly,' whither, I trust, I am following this beloved pupil and brother, to anticipate from him, with assured confidence, such a 'welcome home,' as no language on earth has fullness or richness enough to express?"

Western Turkey Mission.

TAUGHT OF GOD—NOT IN THE SCHOOLS.

WRITING from Nicomedia, on the 18th of March last, Mr. Spaulding reports a tour by Mr. Parsons and himself, in their field, from which they had returned "con-

strained to thank God and take courage," in view of the evidence they saw of progress in the good work. They had as their companion a native brother, of whom Mr. Spaulding says: "The history of this man is one of peculiar interest. Fifteen years ago he was an itinerant minstrel, officiating with violin, or other musical instrument, at the weddings and feasts of the old Armenians. Into all the degrading rites and brutish excess of these carnivals he entered with the zest of a sanguine temperament, as yet unsanctified. Having frequent occasion to use the Turkish language in business, he borrowed a copy of 'Rise and Progress,' by Doddridge, translated into the Armeno-Turkish, that he might obtain a better knowledge of that language. But that wonderful book proved to be for the salvation of his soul. He there learned to speak a better language, even an heavenly. He was thoroughly convicted of sin, and weeping bitterly, sought and found mercy. Thenceforward he was a man radically changed in character, and earnestly devoted to the cause of his Master. No longer was he found in those places where the time goes merrily and thoughts of God and heaven never come. His voice, that had previously been employed in the vile or silly songs of revelry, was now heard singing the songs of Zion, or speaking cheering words to those lowly believers who were hard pressed with inward conflict or outward persecution. He became a 'fisher of men.' We have reason to believe that *thirty* souls have found Jesus through his direct instrumentality. Yet this man is illiterate. He never trod the halls of a theological seminary, but his living conjunction with the truth of the gospel, and with Him who is the living embodiment of truth, has served him better than a whole life spent in the schools and among books.

"Soon after his conversion he suffered persecution, being stabbed and left for dead, by an enemy of the Protestant faith. His reputation for spotless integrity is of much assistance to him in his itinerant work. Not long since, while in a Turkish village, he was arrested and thrown into prison for a debt, which he solemnly de-

clared was already canceled. On the day of the trial he was able to produce no proof to support his version of the matter, but the Turkish court gave him a cheerful discharge, saying, 'We have known this man for many years, and have never known him to lie or cheat; his testimony is true.' Only the strongest conviction would have induced a Turkish tribunal to take the word of a Christian 'dog' in preference to the testimony of one of their own race."

ARMASH AND KOORDBELENG.

"At *Armash* we found the brethren mourning the loss of one of their number who had recently died. The authorities of the monastery refused him a burial in the old Armenian cemetery, and his remains were interred in his own garden. This circumstance caused the Protestant community to bestir itself and secure a suitable place for the burial of its dead. No assistance was asked from us. The work in this village seems to be of a most deeply spiritual character. Vital Christianity has struck its roots so firmly into the soil that all the efforts of wicked men are of no avail to destroy it. Bishops, vartabeds, priests, and their deluded followers, have instituted persecution after persecution to crush the little band; but as oil poured upon fire only causes the flames to become brighter, so these persecutions but serve to develop the graces of God's saints, and make them more valiant in defense of the truth. This village is noted, far and wide, as being a hot-bed of vice and a dark habitation of superstition; but we hope the influence of holy lives, and the plain preaching of Christ's gospel, will ere long change its dubious reputation."

"In *Koordbeleng* the work is most prosperous. A little more than one year ago there were only three families there who were willing to avow themselves friends of Christ. Now there are fifteen, and the day before we left, they were about sending a messenger to this city to negotiate for a separate community."

A NEW THING AT CESAREA.

Mr. Barrows wrote from Cesarea (370 miles east-southeast of Constantinople),

March 29: "I have just attended one of the meetings of a new society, formed here in Cesarea, and as I was much interested in what I saw and heard, I am prompted to give you some account of it. This society is similar to what we, in America, call literary, or debating societies. But it was not suggested by the missionaries, the people started it themselves. This will not seem unimportant to those who have seen something of Oriental life. In the meeting which I attended there were sitting, side by side, and kindly discussing themes previously proposed, Protestants, Armenians, Catholics, Greeks, and one Mussulman. This was a new sight in Cesarea, and to me a very significant one. A few years ago, Greeks, Armenians, and Mussulmans would have hardly consented to meet together in that manner; and if they had done so, no Protestant would have been admitted. Now, altogether the best educated and most influential men of this society are Protestants. Two of these are the pastor of the Protestant church and the teacher of the Protestant school; able and earnest men. Though it must be confessed that some of the instructions given, by various speakers, were not faultless, and that the whole thing, as compared with similar societies in America, was not of a very high order, it yet seems to me that two most desirable objects will be promoted by this organization. It will tend to create a feeling of mutual good will, and of respect for each other, among these different sects and nationalities, which have so long hated and despised one another; and also, in connection with this, a desire for improvement. But, in the second place, it gives the Protestant members of this society an excellent opportunity, without intruding themselves or giving offense, to instruct the people in religious truth. Many will come here who will not come to the Protestant church. I cannot but hope that much good will ultimately result from the movement."

MORAL COURAGE.

Mr. Smith notices the addition of nine members, on the first Sabbath in January, to a church recently formed at an out-station of Marsovan, and gives the follow-

ing illustration of Protestant regard for the Sabbath: "An incident that fell under my observation a few days ago, while on a visit to an out-station, will show that our Protestants have some reverence for the Sabbath, together with a good degree of moral courage. The Sabbath I was there, the Governor of the town sent to one of our brethren (not a member of the church), wanting to buy a vessel to water his horse with. The brother returned answer that he could not sell it to him on that day, as it was a *holy* day. The Governor then sent an officer ordering him to give the vessel or come himself. He declined to go, and also said that he would not sell him the vessel on that day if he would fill it with gold. Just then the preacher happened along, and offered to lend the Governor one of his own for that day, saying that he could then purchase one on the morrow; and so the matter dropped."

Central Turkey Mission.

THE CHANGE AT HADJIN.

In the Herald for May, at page 169, Mrs. Coffing notices what seemed to her, especially, a pleasant contrast, as she attended the formation of a church and the ordination of a pastor at the out station Hadjin, in September last. Mr. Perry, of Marash, writing on the 24th of February, notices the same matters thus: "The occasion was one of the most joyful which I have ever attended. The revival at Hadjin bears the marks of Divine power. In the examinations for church membership, doubtful cases were left to be attended to afterwards. Those admitted by profession of their faith, at the organization of the church, numbered sixteen. Of their own accord they met together and were registered, without exception, for the payment of tithes. They assume one half of the support of their pastor now, and promise to pay the whole of it, by a regular increase of their subscription, to be completed in five years.

"The candidate for the pastorate, Baron Panos, completed his course in our theological school last summer. He was examined in public on Saturday, and the

church organization, the ordination and installation exercises, were held on the Sunday following. The chapel was full to overflowing. Many came to hear, but could not get in. But eleven years before, Mr. and Mrs. Coffing were driven out of the city by a mob. Four years before, Mr. Montgomery and I preached on a house-top, chiefly to strangers who came to see and hear us. Now they have a regularly organized Protestant community and a church more than one half self-supporting, a pleasant chapel, a faithful and successful pastor; and the spirit of inquiry is general in the city. The whole neighboring region is cleared of robbers, and in their place the work of evangelization is spreading among the villages. Since the church was organized, fifteen men have been formally added to the Protestant community, and the congregation has so much increased that the chapel is already too small to accommodate it."

Mr. Perry notices pleasant facts in regard to other out-stations of Marash; states that the theological seminary at Marash has a new class of thirteen, and in all, thirty students; and says the third church at Marash — which has grown up around the theological seminary, and seems to be one of the incidental results of that institution — was organized in October with fifty-three members, and is self-supporting. He states, also: "The religious interest in all our churches, though not what it was a year ago, is yet good. The inquiry-meetings are often full, and the cases there show that the Spirit is gently carrying on the work of conversion among us."

Eastern Turkey Mission.

VAN.

A NOTE from Mr. Knapp, dated Van, January 24, says: "During the eight Sabbaths I have preached here, I have had an average audience of forty. To show that the truth is beginning to take effect, I may state that last Sabbath, while Mrs. Knapp was holding a meeting for the women in the old city, her meeting was much interrupted by a woman who came in, and in a

vociferous manner charged all the excitement now existing to us, and said our presence here was arousing the people to sin! As Mrs. K. was mounting her donkey to return, a jug, filled with earth, was aimed at her from the roof of a house, and, striking her knee, was broken in a score of pieces. A jug was also, at the same moment, aimed at the head of the wife of a native helper, but missed its mark. When the party resumed their journey the same boys poured a great quantity of earth upon Messrs. Barnum and Scott. The affair was reported to the Pasha, who now has four men and four boys imprisoned. The result will doubtless have the effect of publishing the gospel, as well as intimidate those who think of crushing out our work."

Mahratta Mission—Western India.

PLEASANT ITEMS FROM BOMBAY.

MR. HARDING wrote from Bombay, April 12: "There is a growing interest in our work in Bombay. The attention given to our open-air preaching has been more satisfactory of late than ever before, and one person seems to have been brought to Christ during the last week, in connection with that work. He seems quite decided and very happy. Mr. Vishnupunt, the native pastor, is abundant in labors. He seems to have received a fresh anointing for his work, and it would be hard to find, anywhere, a more faithful, loving, and judicious servant of Christ than he is. Dr. Seelye's visit to Bombay enlarged the sphere of our labors, and we are trying to follow up the work which was thus opened to us. In several cases interest awakened when he was here continues without abatement, though none have, as yet, forsaken all to follow Christ."

Japan Mission.

SABBATH SERVICE AND SCHOOL AT OSAKA.

MR. GULICK wrote from Osaka, April 14: "Assisted by Mr. Gordon, three weeks since I commenced to hold a public Sab-

bath service in the Japanese language, which has been attended by an average of fifteen, mostly from among the young men who attend our day-school. The services partake somewhat of the character of a Sabbath-school. Those whom we can influence, though distrustful of the Government, do not expect persecution so long as no stir is made.

"Mr. Gordon and myself unite in teaching a day-school, in which the first exercise is that of reading from the English Testament and from Dr. Hepburn's translation of the Gospels, in which all the school unites. We have had in all, from the opening of the school three months ago, about ninety scholars, but they are constantly changing, new ones coming and the older ones leaving. A restless love of change characterizes young Japan. Our present number of scholars is twenty-five."

TOLERATION NOT YET GRANTED—PROSPECTS.

When publishing, in the June Herald, letters from Japan in regard to the withdrawal of ancient edicts against Christianity, it was intimated that this hardly amounted to an "edict of toleration," as it had been termed. It would seem now to be, *perhaps*, doubtful whether it was even so near an approach to the granting of full toleration as it was at first understood to be by all Christian parties in Japan. Mr. Gulick wrote, April 14: "I wrote you on the 4th of March regarding the removal of the edict-boards upon which was posted the edict against Christianity, and said that this act was hailed on every hand as an important step toward the granting of entire toleration to the Christian religion. But again have the friends of Christianity and the shrewdest observers been deceived. The government has since issued a notice, which has been widely published, to the effect that all the old edicts against murder, arson, robbery, etc. (including that against Christianity), have been withdrawn 'because the people are thoroughly acquainted with them and know them by heart.'

"The *Japan Mail* says: 'This no more removes the edict against Christianity than those against murder, arson, robbery, etc., which are interdicted, and thus all our re-

joicings are premature.' One such case revives, in a moment, all the distrust which a long experience of Asiatic governments has created in the world at large."

The prospect, however, is by no means unpleasant. Mr. Gulick wrote again, April 17th: "Although the action of the imperial government upon the subject of religious toleration, has not been of that decided and unequivocal character that we could wish, the progress toward the attainment of such liberty is constant, and rapid. We have, in the latest Yokohama papers at hand, the statement of one of the Roman Catholic priests, that the Christian prisoners in the province of Owari, have been set at liberty. Our informant adds, 'We have grounds for hoping that all the other Christians, deported in 1868 and 1870, have also regained their liberty.'

"One most gratifying feature of the present, and sign of happy augury for the future, is the starting into life of many native newspapers. The freedom at present enjoyed by these messengers of day, the most of which are entirely under native management, certainly does credit to the government. I inclose copy of a translation of a most remarkable article, from the pen of a Japanese, which has just appeared in a native newspaper published in Kobe. The author is a Japanese youth, who owes much of his enlightenment to Mr. and Mrs. Greene. He is now with one of Mr. Greene's brothers in Evanston, Ill., and has lately made a profession of religion. The brightest hopes may well be entertained for a people who can produce, publish, and freely circulate in their native tongue, such sentiments as these, among the reading masses."

"CHANGE OF RELIGION.

"Man must have instruction. If he have not instruction he is like a bird or beast, said the sage.

"There are in different countries various systems of instruction,—in China, that of Confucius; in India, that of Buddha; and in the countries of the West, that of Jesus. Besides these there are

many others, among which, in our own country, is that of Shintooism.

"From antiquity Shintooism has been supplemented by the teachings of Confucius and of Buddha, and men have adhered to one or the other according to their inclination. Consequently there have been disputes and contentions on every side, and the progress of the people has been without unity.

"If a new system be adopted, what shall it be? Although I am not sufficiently enlightened to judge properly which may be right, the teaching of Confucius, of Buddha, of the Shinto, or of Jesus, yet I desire to express my poor thoughts on this subject.

"Among the systems of our country, that of Confucius is the first. By means of the well-known principles of benevolence, justice, patriotism, and truth, this system incites men to virtue and seeks to win them from vice, and is itself good; but while men are skilled in the discussion of these principles they fail to live in accordance with them, and hastening on to hypocrisy and conceit, they come at last to forget where the true doctrine is. Though now and then some scholar, lamenting this sad state of affairs, has tried to stem the tide and to bring back the doctrine to its original purity, he has failed.

"As for Buddhism, it teaches little that is of use in the daily life of men, and its priests, content with an outward conformity to its precepts, have deceived themselves and others, and thus led the way in sin, and through their roundabout teaching and wonders, the foolish people have been confirmed in their folly.

"Our Shintooism,—how or by means of what books it is taught I do not know. Aside from the account of the age of the gods and the book of prayers, I have seen nothing. Does it teach from these? Assuredly Shintooism cannot stand alone.

"In various countries of the West there is the system of Jesus. It is founded on the worship of the Lord of Heaven, and forbids the worship of idols of wood and stone. It teaches that which is of daily use to men, and the tendency is towards an increasingly careful observance of its precepts. Its teachers, in proclaiming its

doctrines, teach what is for the benefit of all, and thus silencing a narrow spirit, incite to a broader and better, which teaching is the secret of the civilization of the West.

"Since the government of the Tenno has been renovated, the time has come for the abandonment of evil habits. A religion there must be, but if Shintoism is proposed we know not how to teach it; if Confucianism or Buddhism, these will not do.

"If, therefore, despising the foolish charge of changing the natural customs and of defiling the country, the religion of Jesus be introduced, it will be well for the people. Nor will such a course involve anything incompatible with the customs of the country or true reverence for our ancestry. If this religion should be tolerated, it would spread like a fire in the dry grass of the plain when lighted at a hundred points. Should some who hate this religion break out in rebellion, this, by the thoughtfulness of the followers of the new religion, might be easily subdued."

PLEASANT MOVEMENT BY NATIVE PHYSICIANS.

Dr. Berry, writing from Kobe on the 18th of April, mentions the following incident: "The Japanese physicians (now numbering nineteen) who are in daily attendance at my dispensary, realizing my present want of room for dispensary patients, interested a number of their friends, who have pledged themselves to contribute a sufficient amount to carry on my dispensary in a separate and finely located building, saving to our Board the rental of the same, the cost of medicines, and the expense of servants, in all about \$75 per month. They have already commenced making the necessary alterations in the building, which will no doubt be ready for occupancy by the first of May, just the time when I shall be in want of it; for an English resident physician has promised me that he will take the care of the foreign hospital from that time, so that I shall be deprived of the dispensary-room, and wards for my temporary hospital, with which the trustees of the foreign hospital have favored us, in consideration of my

care over the few foreign hospital patients.

"I cannot speak too highly of the course which these native physicians have taken, nor of the high motive which has prompted them in it. Not only will it tend to confirm their already enlisted sympathies in behalf of their own suffering poor, but it will develop that important feature of missionary operations, *self-support among the people*. Two of them have, so far as they are able, already adopted my course in their daily practice, dispensing medicines to the poor, *gratis*."

Micronesia Mission.

LETTERS of various dates, from September 27, 1872, to February 19, 1873, have recently been received — some of them by way of the Samoa Islands and Japan — from the brethren on Ponape, Messrs. Sturges and Doane, bringing down notices of events there from the time the *Morning Star* left with Mrs. Doane, in September, — in other words, from the date of letters which appeared in the *Herald* in February last.

WORK OF NATIVE HELPERS.

Mr. Doane wrote just after the departure of his wife, September 27, deeply feeling the loneliness to which he was left. A few days later, October 4, he wrote again: "I returned from Kiti (my old home) a few days since. It was refreshing to see how the Lord is working there through natives. A school of some thirty scholars is kept up, and possesses much interest. Quite a settlement is being made, natives putting up houses of more than ordinary worth. Quite a number of natives are coming in from regions east of the place, as preparatory for joining the church. The Lord is certainly working there, beautifying that spot where so much labor has been put forth and so much prayer offered, yet one of the hardest spots on Ponape.

"10th. One of our native teachers — David — comes in this evening from a short sojourn up a little east of us. He comes with heart warm and face all aglow with the cheering news he has to tell, of his peo-

ple putting up a good meeting-house (at *Anak*). All are interested. He speaks of other places also, where much interest is manifested. Thus is the Lord working there, and Satan hindering. How often have I sailed by those places when in darkness, offering the silent prayer, 'Jesus, Master, bless this dark people.' Are those whispered prayers being answered?"

PERPLEXITIES.

On the 13th of October, Mr. Doane mentioned his disappointment in regard to the king of one tribe, who declined to aid in building a church. On the 16th he wrote: "We have kept this day as one of fasting and prayer. We may perhaps call it our *monthly* day of prayer. We are feeling the need of drawing near to God just now. No blessing seems to rest on the word preached, none are inquiring the way to Zion, the king and some high chiefs are freely drinking, a few church members have fallen, and thus the outlook is dark and painful. We must return to our Father, or perish, and I am taking this course of a monthly day of prayer to lead the people back. May it be a success. O for some 'drops of mercy,' as in days past.

"19th. Recently we have had a sad illustration of the words of Jesus—'How hardly shall they that have riches'—in this case *many wives*—'enter into the kingdom of heaven.' A chief of considerable rank, married to five women, seemed to feel the pressure of the truth. He came and built a house near the mission, remained here some two months, and seemed quite in earnest to know of the new way. But when the time arrived for the communion, and he asked to join the church, I told him we should expect him first to put away his concubines. He had before been properly married to one of his wives, but when now he saw it was necessary to put away the others, he felt that was a step too difficult to take, and that mainly, I fear, because to lose them would in reality be losing so many work women, or slaves. And he preferred to keep them rather than to take Jesus and his cross."

LIGHT BREAKING IN.

In December there were brighter in-

dications, and on the 13th of that month Mr. Doane wrote: "The day is breaking a little. Under date of October 13th, I referred to the king of the U tribe as disappointing me when I called to have him take part in the work of erecting a meeting-house. Since that time, by some influence or other,—I trust that of the blessed Spirit was not the least,—he has been led to take up that very work, and he and his people have put up a very fair native building for a meeting-house. And he has taken also an advanced step. He and some four or five of his natives have been *married*. Just how much this means I know not, though Christian *marriage* is always regarded as the initiatory step to Christian *baptism*. I suppose they will, in time, be asking for this, but we can hardly, as yet, take them into the church. They must give more and better evidence that they have been born again. However, as far as they have gone, we see that the day is breaking up there, and so we sing—'The rosy light is dawning.'"

GOOD NEWS FROM PINGELAP AND MOKIL.

"December 29. Very pleasant and encouraging news reaches us from *Pingelap* and *Mökil*. That from the first named island is peculiarly so. The *Morning Star* took back two natives from that island, who had been here studying for a year with Brother Sturges. They, with some others, about four years since, were brought here to work for a foreigner, on a cotton plantation. That failed, and the men were left to drift about and shift for themselves. Finally they went to live with Mr. Sturges, to study, preparatory to returning home by that sweet messenger of mercy to these poor islanders—the *Morning Star*. They return and go to work, get up a *meeting-house* and gather the people together, and do the best they can to worship God. They write how much of a change has already come over the people—to them, no doubt, marvelous.

"And thus God works, thwarting Capt. Hayes' wicked plans—hiring of the king that island for \$10 a year, to be paid in *trade*, and with the further agreement that *no person* should land on the island to live or trade, without his permission. We, for this reason, could not get in there

when we tried, two years since. But the dear Father is wonderful in his ways of working. He takes some of the natives of that island who are *here*, brings them under divine influence and our teaching, sends them back, and the good work goes forward. The light breaks forth notwithstanding all Capt. Hayes' treaties, and fines, and plans to keep it out. Now we know the *people* will want a better teacher than they have, and we are looking for one.

"And here is a note from a *foreigner* in Mōkil—a man friendly to the work: 'We are getting along here well. We want two dozen slates, two dozen John's Gospel's, two dozen Sacred Story Books, one half dozen Hymn-books, some slate pencils, and paper for writing.' Such is the order to us from that infant mission, on that island from which, a few years since, the call was for anything but food for the mind, and *songs* for the heart. For these 'drops of mercy' we bless the dear Master, take heart and toil on.

"January 6th, 1873. Yesterday was communion with us; thirteen adults were received to the church, and two infants haptized. I hope one couple, if not more, will give themselves to the work of the Lord. Our young men are slow to take this work up. We are needing quite a number for home and foreign work."

MISSIONS GAINING FAVOR.

Writing again in February, Mr. Doane says: "It is a happy fact that the cause of Christian missions is gaining ground in the favor of the commercial world, and of governments also, and those who may not be strictly classed with merchants. I refer to this because, within the last two or three years, Messrs. Godfrey & Son, of Hamburg, having their general agency for the Pacific at one of the Samoan Islands and wishing to extend their business among the Caroline Islands, have, through their agent there, Mr. Weber, written of their friendly feelings towards our mission, and have charged all the captains commanding their vessels to respect the missionary work. It may be, indeed, that this firm have always felt thus friendly; but however this may be, such, a few

years since, was not the feeling generally in the world. The brethren at the Hawaiian Islands felt this very severely when even, if not our own government, yet men commanding its vessels, and consuls, too, felt that missionaries had no rights which they were bound to respect. We have seen the same thing in Micronesia; but, as I have said, a change is coming over the business world. Men are beginning to see that missions are a *blessing* to a people. This heavy firm is seeing that, in a commercial point of view, missions pay. In conversation recently with a captain commanding one of the Company's vessels among these islands, though he was not a religious man, and took only a *money* view of the work, I found he felt that missions and missionaries were no hindrance to *his* work. He readily confessed that Christianity, with its civilizing influence, made better business for him. Natives reached by missions wanted more clothing, and household utensils, and other articles of trade, which brought much more profit—because more of them were sold—than simply *tobacco* and *rum* and *guns*, the staple articles of most islanders unchristianized and uncivilized. He would like to see missionaries planted on all the islands of the Caroline group; and he stands ready to do all he can in his way—offering passages or taking messages—to help. Here is a note he recently left with me, containing a charge to all his agents how they were to treat the *Morning Star*: 'I hereby request all my agents in the Caroline Islands to help and further the mission in every respect; and in case the *Morning Star* should come to your station, to help her the same as you would do to me.' How different this from another captain, who had often wished the former 'Star' sunk, and when he heard she had been wrecked, stood on his deck and gave *three cheers*."

PROGRESS AT TWO OUT-STATIONS.

On the 7th of October, 1872, Mr. Sturges wrote from Kiti, having started on his "circuit": "I called in at Japalap on Wednesday, and found my people very glad to see me. They had commenced getting out the timbers for the 'parson-

age,'— a house for Jemej, their teacher, whom they have elected for a year, with perfect unanimity, and with the promise of support and the use of the parsonage. Jemej has served them well one year. He comes to me for his 'sermons,' spending two or three days a week; and in this way he seems to feed his people about as well as I could. I shall return to them in a few Sabbaths, and quite an addition to their church will then be made.

"After calling at one or two places along the coast, we reached here at early morn, and found it very pleasant to be welcomed back to this my early home. I find much the most of a village springing up on the 'mission premises' to be found on the island. 'All the Christians' are putting up houses, and each family is to have a separate home, a thing so hard to get elsewhere, and so important to our work. They are accustomed to live so much in herds, like sheep, all crowding in a single house, that family comforts and distinctions are hardly known. I have been out this morning laying out some cross streets, and planning for them to locate their houses so that there may be some order. They are taking the initiatory steps to building a church, the one they now have being quite too small for the increasing congregation. The school is in a flourishing condition. To-day I shall put the church and school on the people, and they will support them.

"Yesterday was the communion, and twenty were baptized. Others stand pro-pounded. Opposition to the truth has pretty much ceased. The chief who burnt our church still holds on in the old way, but cares little what his people do; so he does not hurt us much.

"I hope we shall be able to take some accession to our class in training for teachers from this place. It is also in mind to improve the first good opportunity that may offer to get our teachers off to the west. It seems hard to keep them waiting a whole year for the return of the *Morning Star*. They and our churches feel the disappointment, yet are disposed to look upon it as from the Lord."

A DANGER PASSED.

Writing at different times in Novem-

ber, Mr. Sturges notices the sickness and death of "the good chief Ejekaia," who had served long and faithfully as the head of the Christian party. When his death was obviously near, the missionaries and Christians feared serious trouble, as there was no chief of high rank among their friends to take his place—the one who would naturally succeed him being "a fearful savage." Before his death, however, the Christians were gathered together to hear his parting counsels, and "held an election, and unanimously voted for the only available man of their number as their civil head." When he died, "multitudes moved with hurried but cautious steps, every one grasping his knife or sword." But on the day of the funeral,—which was attended by a very large company of all parties, including the king,—titles were given, and the *election* was confirmed. Mr. Sturges writes: "It seems too good to be true—God be praised. The chief our Christian party elected is to be chief by this day's approval. Under him it will be an easy matter to reunite the tribe, and we may hope for a restitution of good feeling."

ADDITIONS.

On the 25th of December Mr. Sturges wrote: "I am on my way home from Kiti, where I have spent a very happy week. The church is united and doing well. I admitted ten on profession, and five by letter from Renan. They have most of the timbers out for their new church, and it is very encouraging to see how willing and united they are in this enterprise.

"January 14th, 1873. Last week we—all our Ponape churches—observed as the week of prayer. At this place I made special efforts to have meetings attended, and was quite encouraged. We held three meetings every day. I was especially glad to see many who seldom attend our prayer-meetings, especially the young, present. The first Sabbath of the year I held the communion at Oua, and the next at Japalap. To the latter church twelve were admitted. The parsonage there, for their teacher, was dedicated, and signs generally are favorable. One hundred and twenty girls and boys, just the ages for school, seated in two groups, as they always

sit in our congregations here, made a very pretty filling up of the audience of some five hundred. O, if we only had the 'laborers,' how great might be the harvest! It is delightful to have plenty of work. I

sometimes wonder why the Master, always so wise, has left us to work alone, keeping back our companions,¹ who would so gladly join us in the work."

MISCELLANY.

AMERICAN MISSIONS IN TURKEY.

THE (English) "Nonconformist," of April 23, 1873, says: "Two efforts have been made, during the last thousand years, by Christian nations, for the conversion of the Turks. One was an attempt to convert them by force, in the Crusades; the second is the attempt to evangelize and civilize them by truth and kindness; and this has been nearly altogether the work of the Americans, during the life-time of the present generation. Entering upon their chosen undertaking when a single false step might have been fatal to their hopes, they planted themselves at Stam-boul, in days now long gone by, and devoted the lives of some of their ablest men to laying the foundation of a mission whose ramifications now extend over the whole empire. They translated the Scriptures, they wrote books, they composed tracts, they edited newspapers, reviews, and magazines, they engaged in works of practical benevolence, they established Sunday-schools, they poured forth a flood of truth from their printing-presses, they sold, they gave, they expounded the Word of God, they trained, in a flourishing seminary at Bebek, numbers of young men in sound scholarship for the work of the ministry and other departments of service, and extended from Constantinople, as from a watch-tower, a wide-reaching survey over the battle that was being fought by their fellow-laborers from Adrianople in the north to Erzroom and the Euphrates in the east and south. To this missionary phalanx, well might Lord Stratford de Redcliffe say, in his parting address on relinquishing his embassy, 'I have noted with deep interest the discretion which, almost without exception, has invariably tempered your zeal, the happy conse-

quences which in many important respects have attended your exertions, and the still happier prospects which, though slowly, are nevertheless perceptibly opening for your encouragement in a most difficult and most hazardous field of duty.'

"Years have elapsed since these words were uttered, and though enterprise has made enormous strides since that day, the chosen method of first attempting the awakening of the Armenian Christian population, who are scattered among the Mohammedan millions, has been attended with signal success. Figures but imperfectly represent moral influences, but experienced readers will understand what is implied in such facts as these: Up to the present time the Americans have established in Turkey 222 common schools, have founded 78 churches, have educated and licensed 110 pastors and teachers, have opened 200 preaching stations, have founded four theological colleges, have set up 12 girls' schools, and around these various institutions have gathered a Protestant population of over 20,000 souls. They have circulated, in the various languages of the empire, 400,000 copies of the sacred Scriptures, besides 500,000 other religious and useful books, many of them translations of European favorites and classics, and a host of college and school books, such as grammars, and works on arithmetic, astronomy, algebra, physiology, mental science, and domestic economy.

"We are not surprised to learn that the moral results of such stupendous labors are beginning to draw the favorable attention of the Sultan himself. The moral teaching that has emanated, for so many

¹ The wives of both the missionaries on Ponape, it will be remembered, are away on account of ill-health.

years, from so many centres, has made a perceptible impression on a society rotten to the core. The intellectual influence, too, of these transatlantic strangers, begins to assert itself in Constantinople. On the lofty shores of the Bosphorus, precisely on the spot where the Persians passed into Europe under Darius, waves high the star-spangled banner over Robert College, a great institution for the higher education of Turks, Armenians, Jews, Catholics, and Protestants alike, founded by the princely liberality of a single New York merchant, whose name it bears, and accommodating 250 students, who all are taught English, and are initiated into English literature. A similar college at Beirut, where Arabic—the language of 100,000,000 of mankind—is the common tongue of the institution, is occupied in spreading sound medical science, and Christian knowledge over the whole of Syria. And the College of Aintab is expected to carry on the good work of civilization in the Turkish language, over the vast extent of Karamania and Armenia, in the interior. The Americans expend 50,000*l.* a year on their Turkish missions, besides the 100,000*l.* which they have invested in the permanent institutions which we have described. It gives us no small pleasure to render our homage to this noble example of energy and well-directed expenditure."



A MEDITATION.

[THE following was sent to the Missionary Rooms written on the blank part of a circular sent out with the Missionary Herald, a few months ago. It is worth reading.—ED.]

This came with the February Herald, to remind me that I ought perhaps to send something for the cause of missions. It is written that the Lord loveth a *cheerful* giver, but I am not. I do not love to give away my money. It is like the taking of a bitter pill, for I do not give because I love to give, or because I am decided that I ought to give, but for the fear that I may do wrong in giving nothing. I presume there are many like me, else they would

give less or more. The faculty, conscience, sometimes is placated better with a small sop than by nothing. Likewise we are in better repute among the brethren if we give a little than if we do not, for there is a general impression that nearly all ought to give something. Now what we possess is by the blessing of God, I believe, and how much of it he wants returned to his treasury is difficult to determine. Everything is his, and he can get along without any contribution from me, but perhaps he would be better pleased with a small donation from me as an evidence of a grateful heart for favors received and acknowledged thereby, than if I gave nothing. Sometimes I think I will send \$5, then \$3, and then \$2, for I am ashamed to have my name affixed in your list to a smaller sum: and yet to put away \$5 goes hard. So I have been, for three months and more, debating how much I will give, and remain now a very unstable and undecided *little money-loving* man.

And who does not love money, for what can you do without it? "Money makes the mare go" out in the world, and quite considerably in the church, for most of us who profess to be children of God love the things of this world, as we say, just enough to supply our wants; and I notice that there are *few* who have more than enough for *that*; and if you present a contribution paper it causes long faces; and hence I infer that it shoots a pang of grief through the heart. I would go some distance to see a man who really loves to give all his surplus earnings to the Lord; and if you reserve a part, there is the trouble to say what part, or how much.

Now you see what a quandary I am in just because Mr. H— has worried me, disturbed my peace, and stirred up my avarice, by sending the February number of the Herald. I am strongly inclined to buy my peace by sending him a small contribution. He will not know whether it is little or much for me; but will it not encourage him to send another, in hopes of getting *more* out of me? If I do *not* send, will he stop sending, and so not stir me up again? For it is annoying to be so stirred up, as you see that I am by a host of contending feelings. I will not now

decide what I will do. I will put it off a little while, and see if I can *forget* it. Who knows but the writing of the above may entice me into the belief that I have discharged my duty in the premises. Sometimes we can *talk* down a sense of duty, and why can I not do it by *writing*? Sometimes I say I will see if the Lord will not send Peter's trout with an X in his mouth that I can send to you; but if the V comes, it is not plain that it is my duty to send it. O dear!

27th April, Sunday. I inclose \$2, received to-day, for the use and benefit of the A. B. C. F. M.

P. S. I received \$2.50 (I retain the fifty cents) for a visit to a man sick with consumption. I wish I had charged \$3, and sent all. It would have been a very reasonable charge for the visit, but it is better to charge too little than too much for one's services, even if the avails are given to the Lord.



ANOTHER TRANSLATION OF THE NEW TESTAMENT.

ON Friday evening, April 11th, there was a joyful gathering at Honolulu. Mr. Bingham writes: "On the morning of that day I was permitted to complete the translation and proof-reading of the Gilbert Islands' New Testament. What words shall I use to tell you of my great joy! It has been a blessed privilege, for which I would ever be thankful to my Master. During the fourteen years in which I have been more or less engaged in this work, my health has repeatedly been such as to make it seem very doubtful whether I should ever be able to finish it. But my life has been spared; and I call upon my soul to bless the Lord.

"Friday evening was made the occasion of thanksgiving to God for this special mercy. We called together some fifty of our friends and neighbors, and more especially the members of the Hawaiian Board and their wives, saying to them, 'Rejoice with us.' They began to assemble about half-past seven o'clock. Among them was His Majesty, to whom I had sent an invitation."

The Honolulu "Friend," noticing the occasion, says: "Sixteen years ago, away nearly 2,000 miles to the S. W. from Honolulu, there were living 30,000 or 40,000 inhabitants on the Kingmill or Gilbert group of islands. They were living in the very lowest state of heathenism, without a written language, reported very cruel and savage, dwelling on low coral islands, without any commodity except cocoanut oil to exchange for articles of civilized life, and having no desire for trade except for tobacco. Their clothing consisted of the veriest fig-leaf arrangements made of the pandanus leaf. Among such a people, Mr. and Mrs. Bingham took up their abode in 1857, and commenced the study of their language; and now, after sixteen years have rolled away, he has completed the translation of the entire New Testament.

"At the gathering to which we have referred, nearly all the old missionaries residing in Honolulu were present. It was eminently a social and congratulatory occasion. His Majesty honored the gathering by his presence, and the informal but highly appropriate manner in which he conducted the venerable Mrs. Thurston to the adjoining room, where a generous repast was spread, was a most pleasing feature of the occasion. Before partaking of the 'good things' which were provided, there were some exercises worthy of note. Prayer was offered by the Rev. Lowell Smith, the Rev. Mr. Pogue, Secretary of the Hawaiian Board of Missions, most appropriately addressed the Rev. Mr. Bingham, who read an 'historical sketch of the translation.' One most interesting feature of the gathering should not be omitted. Several Gilbert Island natives came forward and received each a copy of the New Testament, on that day completed. The price having been fixed at 60 cents, each one paid for the book as it was handed out. Among them was the one who has been assisting in the work of translation, and his intelligent countenance and prompt answers indicated that an educated Gilbert Islander will take a high rank among Polynesians."

A CHANGED SAVAGE AND THE SLAVERS.

AT the late annual meeting of the London Missionary Society, Mr. Lawes, a missionary from Savage Island, said, "The vile Peruvian slavers, who visited our island some years ago, took away, on one occasion, a large number of young men; and at night a fine youth was brought on shore a corpse, shot through the head by the wretches who had visited the island. The next day was our ordinary service day, and, instead of preaching, we had a prayer-meeting, and I called upon an old man to pray who a few years ago had been the most feared and dreaded warrior on the island. His Christian name was David, and his own son, a few weeks previous, had been taken. He stood up and prayed, and I shall never forget his prayer. He prayed for those who were sorrowing, whose sons and husbands had been taken away; he prayed for the stolen, that God would be with them; and then he prayed for their vile captors, that God would have mercy upon them, lest they should die in their sins. The cruel, bloodthirsty warrior, had become a disciple of Him who prayed, 'Father, forgive them, for they know not what they do.'"



A WORD TO CHURCHES AND PASTORS BY A LAYMAN.

(FROM the Address of E. M. Blatchford, Esq., at the Triennial Convention, Chicago, April, 1873.) "How can the tide of selfishness, which in this age of worldly enterprise threatens to engulf the Church, be stayed, unless Christians exemplify, in their own lives, the positive commands of their Lord for entire, hearty service? We forget the meaning of our Christian calling, 'Come out from among them, and be ye separate.' We forget God's ideal of discipleship, 'Ye are the temple of the living God.' The Christianity of to-day is endeavoring, by a so-called rational, innocent conformity, to win the world. Brethren, never can it be done. Our business life, our social life, our home life, must be of a type so pure, so exalted, that even casual observers will recognize its divine source. And our *children* must be imbued with these fundamental principles

of Christian living, if we would see the Church advancing in an upward path. We are unworthy to bear the Christian name unless we so identify our work with Christ's work, that we can say, 'It is all for Thee.' For such standard-bearers does Christendom wait.

"And here, brethren who are pastors, permit me, as a business man, to assure you that you need not hesitate, from fear of giving offense, to urge upon your congregations this duty of liberality, so vital to perfectly developed Christian character. We often have special, powerful, eloquent pleas for certain benevolent objects; but do we, when no special cause demands an immediate collection, have from our own pastors the duty of systematic, generous giving presented as essential to vital godliness, as a necessary part of Christian worship, as a proof of Christ's religion in the heart? We are too apt, in pleading for these grand enterprises, each one so essential to the onward movement of Christ's kingdom, to identify with them our poor selves in such a way as to shrink and stammer, when we should with boldness plead for the Lord Jesus in the persons of his poor, thus failing 'to declare the whole counsel of God.' Where in God's Word do we find his commands doubtfully stated, encumbered with those fatal conjunctions *if* and *but*? They are not here. The commands ring out clear, — 'Thou *must*.' — 'Thou *shalt*.' Thus God speaks, and ye are his ambassadors.

"A brother from a feeble frontier church says: 'My church cannot afford one cent for anything outside our own field.' My brother, I appreciate your case; but I believe this is a false position. Act on this principle, and you would dry up the fountain itself. The means that will afford even the scanty support to your church, will supply a *mite*, at least, to the claims outside; but enough to convey sympathy and encouragement to an object of Christian benevolence, and secure a reflex influence of strength to yourself and your flock."

LENDING UNTO THE LORD.

FROM an earnest missionary band at the Sandwich Islands come letters expres-

sive of heartiest thanks for the gift of a carriage sent them not long since by Boston friends, at the suggestion of a lady, who, having been for several years a resident at the Islands, knew the needs of that company of faithful laborers.

The Bingham family, as missionaries there, have long been known to the religious public. Now the second generation occupy the missionary premises, "reaping" where their parents "sowed."

Miss Lydia Bingham, Principal of the Kawaiahao Seminary for native girls at Honolulu, writes, on the reception of this timely gift, with that "keenness of pleasure that is akin to joyous pain," how deeply they have all been touched by the generosity and thoughtfulness of these New England friends.

TO RETIRED PHYSICIANS.

A WANT IN CHINA.

SOME months ago, Dr. Osgood wrote from Foochow, China, as follows:—the want has not yet been met; who will meet it?

"I am in need of an articulated skeleton and a set of anatomical plates. There are a few young men here (two of them Christians) who are desirous of studying Western medicine; and as it is impossible to teach Anatomy by actual dissections here, it becomes almost indispensable to have a skeleton (one wired together) and a set of plates. It may be that some Christian physician who has retired from practice, or the widow of some physician, has either the plates or the skeleton, and would gladly donate the same to aid the medical work in China. I shall be pleased to acknowledge such a donation by a letter, and will send the annual report of the hospital to the donor."

THE PRESBYTERIANS PAYING A DEBT.

THE Presbyterian Board of Foreign Missions were constrained to report a debt of \$128,000 at the recent meeting of the General Assembly at Baltimore. What should be done? The Missionary Com-

mittee reported a motion in favor of retrenchment. There was opposition to this policy, and the matter was laid upon the table, in order to test the willingness of the Assembly to lift the debt at once. Then commenced a hearty and earnest giving of pledges, personal, and for a specific church or Presbytery, and in a short time \$75,000 were pledged, in about two hundred subscriptions; "and the stream was still flowing when it was cut off by action intended to extend the appeal to the whole church." We heartily congratulate our Presbyterian brethren — the Board and the missionaries — in view of a movement so auspicious.

GLEANINGS.

— DR. JESSUP reports twenty-eight as received to the church at Beirût, Syria, during the last year—a larger number than in any previous year of the mission's history. The average Sabbath congregation is from 450 to 500, and the Sabbath-school, numbering from 300 to 400, is full of energy and work. Mr. Bird writes, "The light is surely spreading in this land"—Syria.

— The Foreign Committee of the Protestant Episcopal Church in the United States announce, that since the day of prayer for an increased supply of missionaries, in December last, a missionary physician has been raised up and appointed for Japan, five young men in the Theological Seminary in Wisconsin have expressed an earnest desire to be sent to the foreign field; two presbyters and four deacons in Hayti, colored men, are waiting for appointment; and from some others, also, in seminaries and elsewhere, the response comes, "Here am I, send me." Is there more missionary zeal among Episcopalians than in other denominations?

— The Lieutenant Governor of Bengal has just taken measures to extend female education in his Presidency, but demands that it be based on religion. "Natives will not have their daughters taught without the moral safeguards given by religion, whether Hindooism or Christianity." Efforts so much lauded for a time in the other direction, have utterly failed.

— About 11,000 pupils in the schools of India are now learning English.

— Prof. Seelye's example has called out a course of lectures at Bombay, for students and educated natives, by Dr. Wilson, of the Free Church Institution. One of them contrasted the Prayers of the Bible with those found in the Vedas and Avesta.

— Mr. Coan reports his monthly concert collections as having averaged \$100 a month for several years. The whole number gathered by him into the churches under his care, on profession of faith, exceeds twelve thousand. What a record for *one* missionary life!

— What Rome teaches may be seen from the following extracts from a work entitled, "the Glories of Mary," which is heartily commended by the late and present Archbishop of Westminster: "In heaven we have but one advocate, and that is thyself [Mary]; thou alone art truly loving and solicitous for our welfare." — Page 158. "All who are saved are saved only by the means of this Divine Mother." — Page 71. "Mary so loved the world as to give her only begotten Son." — Page 469. The (London) *Record*, May 5, 1873.

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BIBLIOGRAPHICAL NOTICES.

The Reformation. By GEORGE P. FISHER, D. D., Professor of Ecclesiastical History in Yale College. 8vo. pp. 620. New York: Scribner, Armstrong & Co.

IT is not our purpose to repeat the commendation so generally bestowed upon this volume, as a clear, concise, impartial, and, withal, eminently *readable* history of the Great Reformation. It has special interest for us in presenting the attempt made, the success achieved, and the subsequent failure to revive a pure Christian faith in those nominally Christian lands in which the American Board has recently established missions. We would gladly have a copy of Dr. Fisher's work placed in the hands of every missionary engaging in this new effort, and in all our Seminaries abroad for the instruction of young men in preparation for the ministry.

One lesson only can we refer to as taught with emphasis in these pages — the futility of all attempts at the renovation of the Church of Rome from within. The grosser practical abuses that creep in under the shadow of ecclesiasticism, may be purged away, or suspended for a time, without impairing the strength of the system. Men of culture in Italy, that seemed not far from the truth, yet remaining within the pale of the church, eventually became its ablest supporters, and helped to turn back the tide of reformation that at one time seemed likely to reach the shores of the Mediterranean. "Come out from among them and be ye separate" — a command with a most precious promise — suggests the only method justified by experience in dealing with Rome, or the churches of the Orient.

Suggested Emendations of the Authorized Version of the Old Testament. By ELIAS RIGGS, D. D., LL. D., Missionary of the A. B. C. F. M., at Constantinople. 12mo, pp. 130. (Retail price, \$1.00.) Andover: Warren F. Draper. 1873.

This little volume is one of the incidental but rich fruits of twenty-six years of labor in the study of the text of the Scriptures, while translating them into the Armenian and Bulgarian languages. Its publication is timely, while the high reputation of the author, as among the foremost of Oriental scholars, — hardly less esteemed for his patient accuracy than for his reverence for the sacred volume, — will justly command respect for such a contribution to biblical learning, from his pen.

Prof. Thayer, of Andover, as a labor of love, has kindly seen the work through the press, and added a few notes of interest. Prof. Thayer's estimate is expressed in an introductory note, as follows: — "The unlearned reader will be gratified to find texts which have been enigmas to him, cleared up by a rectification of the rendering; and in his daily perusal of Scripture, this little volume will prove to him a summary of many commentaries. The student, in his turn, will be interested to discover what view is taken of obscure passages by one who, to occidental learning, has added the advantages of a life

spent in biblical studies amid the languages and customs of the East."

If some good friend would put two hundred copies of this work into our hands, we would gladly give them a world wide circulation among the missionaries and the native pastors who read English.

We would like to join with this another volume, just from the press of the American Tract Society, Boston :—

The Ministry we need. By SETH SWEETSER, D. D. (Price 75 cents.)

This is a book for the times. No minister, no student, can read it without finding his views of the high duties, the precious privileges, and the solemn import of the sacred office, enlarged, and his heart quickened to a new consecration to Christ and his cause. We bespeak for it a circulation in all our colleges and seminaries.

Prof. Seelye's Lectures in India.

The "Bombay Guardian" of April 12, says: "We are happy to announce the publication of 'The Way, the Truth, and the Lite,' Lectures to educated Hindoos, by Professor Seelye. Four lectures delivered by Professor Seelye when among us, recently, are included in this very handsomely got up volume. The first lecture is on 'The Desirable End of Progress,' the second shows the Christian Religion to be worthy of Examination, the third treats of 'The Light of Life,' and the fourth is on the 'Need of a Divine Work in Man's Redemption.' We may be in error, but we have the feeling that nothing more admirable than these lectures has ever been given to the theists of India. They are charac-

terized by profound thought, logical statement, real clearness, simplicity, frankness, and faithfulness. The sincerity, and cordial, kindly feeling of the lecturer are constantly manifest. We cannot but hope that this little volume will be accepted by our native friends in the same spirit in which it has been written. The volume has been published in different bindings by the Bombay Tract and Book Society."

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DEPARTURES.

REV. S. B. STONE and wife, of the Zulu mission, sailed from New York in the *Canada*, for Liverpool, May 17, returning to their field in South Africa.

Rev. Thomas L. Gulick, son of Rev. P. J. Gulick, of the Sandwich Islands mission, educated at Rutgers and Williams Colleges, and Union and Andover Theological Seminaries, and Mrs. Alice E. (Walbridge) Gulick, from Chicago, Illinois, sailed from New York, May 17, in the steamer *Anglia*, for Glasgow, on the way to join the mission in Spain.

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DEATHS.

AT Rocky Hill, Conn., May 15, Mrs. Mary C., wife of Rev. John C. Smith, of the Ceylon mission.

The Woman's Board of Missions has not only been called to a sore affliction, but has sustained a heavy loss, in the death of Mrs. Louisa F. Bartlett, wife of Homer Bartlett, Esq., the efficient Treasurer of the Board since its organization. She died at her home in Boston, on the 27th of May.

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.	
Harpwell Centre, Cong. ch. and so.	500
Portland, High st. ch. and so.	350;
Plymouth ch. and so. m. c. 5 mos.	
60.78; State st. ch. and so. m. c.	
17.32;	428 10
Varwooth, Charles Humphrey,	10 00—443 10
Hancock county.	
Deer Isle, 1st Cong. ch. and so.	11 00
E lsworth, Cong. ch. and so.	35 00—46 00
Kennebec county.	
Winstow, Cong. ch. and so.	41 00
Oxford county.	
Bethel, 2d Cong. ch. and so.	15 00

Penobscot co. Aux. Soc. E. F. Duren,

Tr.	
Brewer, Cong. ch. and so.	10 00
Somerset county.	
Norridgewock, Cong. ch. and so.	22 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
York county.	
Buxton, 1st Cong. ch. and so.	10 15
<i>Legacies.</i> — Portland, John C. Brooks,	
Interest on Notes.	390 55
	987 80

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, Cong. ch. and so. m. c.	2 50
Gilsum, Cong. ch. and so.	23 00
Keene, 2d Cong. ch. and so. m. c.	38 89
New Alstead, Cong. ch. and so.	18 00
Westmoreland, Evan. Cong. ch. and so. 8; John Cole and wife, 20;	28 00—110 39
Grafton county.	
Canpton, Cong. ch. and so.	15 00
Plymouth, Cong. ch. and so.	13 75—28 75
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	20 92
Brookline, Cong. ch. and so.	25 64
Hollis, a friend,	2 00
Manchester, a friend,	30 00
Mason Village, E. G. Heald,	5 00
Milford, Cong. ch. and so.	128 35
Nashua, Olive st. ch. and so.	9 00
Pelham, Cong. ch. and so.	61 75
Temple, Cong. ch. and so.	16 27—298 93
Merrimac co. Aux. Soc.	
East Concord, Cong. ch. and so.	18 50
Webster, Cong. ch. and so.	44 75—63 25
Rockingham county.	
Auburn, J. S. Gay,	1 00
Strafford county.	
Farmington, Cong. ch. and so., to const. HIRAM BARKER, H. M.	100 00
Gilmanton Centre, Cong. ch. and so.	10 00
Sanbornton, Cong. ch. and so. m. c.	10 50—120 50
	622 82

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, North Cong. ch. and so. 61.65; South Cong. ch. and so. 9.77; Charles Fairbank, proceeds of Bond, left by his son Walter, 100;	171 42
Chittenden county.	
Jericho Centre, Hiram Stone,	15 00
Milton, Cong. ch. and so.	10 65—25 65
Essex county.	
Granby, Cong. ch. and so. m. c. 5.00 (entered as Granby, Conn., in June Herald),	
Orange county.	
Newbury, Cong. ch. and so. m. c.	11 35
Wells River, Cong. ch. and so. m. c.	23 50—34 85
Orleans county.	
North Troy, Cong. ch. and so.	6 50
Rutland co. James Barrett, Agent.	
Fair Haven, Levi Reed,	2 00
Windham co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Ludlow, Cong. ch. and so.	3 00
Springfield, Cong. ch. and so.	4 00
Woodstock, 1st Cong. ch. and so. m. c.	14 93—21 93
	262 35

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so., coll. 221.50, m. c. 26.50;	248 00
North Falmouth, Cong. ch. and so.	23 10—271 10
Berkshire county.	
Lanesboro, Mrs. Caroline Hard, Boston and vicinity.	10 00
Boston, Old South church and society, 6,648.14; Woman's Board, 2,413.03;	9,091 17
Central ch. and so. 3,266.37; Woman's Board, 1,237.61;	4,504 01
Park st. ch. and so. 3,492.71; Woman's Board, 407.14;	3,899 85
Mt. Vernon ch. and so. 3,121.53; Woman's Board, 682.17;	3,803 70
Shawmut ch. and so. 3,075.00; Woman's Board, 233.50;	3,308 50
Union ch. and so. 1,715.87; Woman's Board, 1,008.92;	2,724 79
Second Dorchester ch. and so.	2,097.96; Woman's Board, 516.00;
	2,613 96

Phillips ch. and so. 1,773.50; Woman's Board, 467.50;	2,211 00
Eliot ch. and so. 611.29; Woman's Board, 208.44;	819 73
Vine Street ch. and so. 740.00; Woman's Board, 15.30;	755 30
Maverick ch. and so. 314.42; Woman's Board, 389.17;	703 59
Walnut Avenue ch. and so. 531.06; Woman's Board, 27.00;	608 06
Berkshire Street ch. and so. 300.97; Woman's Board, 58.80;	359 77
Highland ch. and so. 190.15; Woman's Board, 122.50;	312 65
Village ch. and so., Dorchester, 111.10; Woman's Board, 96.00; Cottage Street ch. and so., Dorchester,	207 10
Chambers Street ch. and so. 30.35; Woman's Board, 61.33;	96 25
E Street ch. and so. 70.00; Woman's Board, 7.00;	77 00
Trinity ch. and so.	26 00
Salem and Mariner's ch. and so.	20 00
Old Colony Mission School, 65; Woman's Board, 30;	95 00
Albert Fearing, 100; Mrs. Albert Fearing, 100; E. R. L., 5; T. R. Blaney, 3; a friend, 1; a friend, 1; Other donations and legacies, particulars of which have been acknowledged, 7,746.85;	7,956 85
	44,315 96
Acknowledged elsewhere,	41,511 83
	2,804 13
Revere, Cong. ch. and so.	3 40—2,807 53
Bristol county.	
Taunton, Winslow Cong. ch. and so. 38.35; Westville, Cong. ch. and so. 30;	68 36
Essex county.	
Andover, South ch. and so., to constitute C. D. V. Notes, W. H. Foster, D. CUMMINGS, and F. W. Rogers, H. M. 521.50; Ch. in West Parish, coll. 67.13, m. c. 14.30;	602 93
Lawrence, Eliot ch. and so., to constitute Mrs. W. A. RUSSELL and Mrs. T. T. MUNGER, H. M.	227 00—829 93
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Amesbury and Salisbury, Union Evan. ch. and so.	8 00
Amesbury, Mrs. William Boardman, Groveland, Cong. ch. and so., semi-annual coll.	5 00
Haverhill, West Cong. ch. and so.	12 50
Ipswich, South Cong. ch. and so. 153; Linebrook Parish, 35.60;	183 60
Newburyport, North Cong. ch. and so. 43.35; Harrison H. Smart, 2.50;	2.50—45 85—272 70
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	7 17
Marblehead, 1st Cong. ch. and so.	71 20
Middleton, Cong. ch. and so.	18 00
North Beverly, Rev. E. W. Harrington, Peabody, a friend,	25 00
Franklin county, Aux. Soc. William B. Washburn, Tr.	10 00—131 37
Conway, Cong. ch. and so. m. c.	64 62
Heath, Cong. ch. and so.	5 00—69 62
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Chicopee, Miss Warner,	2 00
Holyoke, 2d Cong. ch. and so.	140 00
Palmer, 2d Cong. ch. and so.	10 98
Springfield, Olivet ch. and so.	134 81
West Springfield, 1st Cong. ch. and so. 17; Park ch. and so. 13.31;	30 31—318 10
Hampshire county, Aux. Soc. S. E. Bridgeman, Tr.	
Amherst, North Cong. ch. and so.	84 97
East Hampton, 1st Cong. ch. and so. m. c.	74 25
Hadley, Ransell ch. and so. m. c.	26 42

Williamsburgh, 1st Cong. ch. and so.	48 35—228 99
38 35; Elmhurst Graves, 5;	
Middlesex county.	
Cambridgeport, Prospect st. Cong. ch. and so., of wh. 12.84 m. c.	165 84
Concord, Cong. ch. and so.	14 89
Malden, Cong. ch. and so., in part, to const. JACOB P. HOLM, H. M.	50 00
Newton, Eliot ch. and so., balance, 67; E. W. N., 500;	567 00
Wilmington, Cong. ch. and so., to. const. H. ALLEN SHELDON, H. M.	134 50—931 73
Middlesex Union.	
Dunstable, Benajah Parkhurst,	50 00
Westford, Rev. E. R. Hodgman,	1 00—51 00
Norfolk county.	
Dedham, Mrs. G. M. Farrington,	1 00
Jamaica Plain, Central Cong. ch. and so. 410; m. c. 12.50;	422 50
South Braintree, Cong. ch. and so.	8 74
West Roxbury, South Evan. ch. and so.	14 89
Weymouth, 1st Cong. ch. and so.	128 60—575 73
Plymouth county.	
East Bridgewater, Union Cong. ch. and so.	13 00
Hanover, 1st Cong. ch. and so.	5 00
Kingston, Cong. ch. and so.	23 00
Middleboro, 1st Cong. ch. and so.	42 40
South Ahington, Cong. ch. and so.	30 50—118 90
Worcester co. North.	
Winchendon, a thank-offering to Jesus,	5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	275 25
Clinton, 1st Evan. ch. and so.	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Uxbridge, 1st Evan. ch. and so.	50 00
—, a friend,	50 00
	7,065 31
<i>Legacies.</i> — Auhurndale, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x,	142 85
Boston, Charles Stoddard, by Mrs. Mary A. Stoddard, Ex'x, 5,000 00	
Essex, Francis Burnham, by Addison Cogswell, Adm'r,	4,575 31
Lancaster, Miss Sophia Stearns, Interest by W. W. Wyman, Adm'r,	7 00
Marion, Mrs. Carrie Boynton Kingsbury, to const. Rev. F. H. Boynton, H. M.	730 00
Middleton, Mrs. Charlotte U. Trow, by Andrew Gould, Ex'r,	800 00
Waltham, Joanna Bond (\$1,300 previously received),	100 00—11,355 16
	18,420 47
RIUDE ISLAND.	
Coventry, Mrs. Oren Spencer,	5 00
Little Compton, United Cong. ch. and so. 23.62; Miss'ly Society, 20.50;	44 12
Pawtucket, Cong. ch. and so. m. c.	28 01
Providence, Union Cong. ch. and so., in part, 6; Pilgrim Cong. ch. and so.	
14.79; Friends, 6;	26 79—103 92
CONNECTICUT.	
Fairfield county.	
Darien, J. H. Whitney,	9 00
Easton, Cong. ch. and so.	46 00—55 00
Hartford county.	
E. W. Parsons, Tr. East Windsor, Misses S. and L. Welis, to const. G. W. CAMPBELL, H. M.	100 00
Hartford, Theological Seminary,	34 00—134 00
Litchfield county.	
G. C. Woodruff, Tr. Ellsworth, Cong. ch. and so.	11 00
Roxbury, Cong. ch. and so.	5 00
Torrington, Cong. ch. and so.	43 00—59 00
Middlesex county.	
John Marvin, Tr. East Hampton, Union Cong. ch. and so.	5 00
Middle Haddam, 2d Cong. ch. and so.	25 02
Middletown, J. F. Huhner, for Madura, New Haven co.	1 00—31 02
F. T. Jarman, Agent. New Haven, North Cong. ch. and so. m. c. 4; Ch. of the Redeemer, m. c.	
4.77; Elihu Atwater, 60; Davenport ch. and so. m. c. 5.37; Third ch. and so. 142.83;	216 97
West Haven, Cong. ch. and so. m. c.	7 80
Westville, Cong. ch. and so.	46 75—271 52
New London county.	
C. Butler and L. A. Hyde, Trs.	
Stonington, 1st Cong. ch. and so.	30 00
Windham county.	
Rev. H. F. Hyde, Tr.	
Putnam, 2d Cong. ch. and so.	192 65
	773 19
<i>Legacies.</i> — Montville, N. B. Bradford, add'l,	1,434 75
West Meriden, Mrs. Mary A. Merri-	
man,	300 00—1,784 75
	2,557 94
NEW YORK.	
Albany, George C. Treadwell,	250 00
Airkport, Jarvis P. Case,	2 00
Bronxville, J. M. P.,	25 00
Brooklyn, Central Cong. ch. and so.	
472.81, m. c. 294.73; Ch. of the Pil-	
grims, A. F. Goodnow, 100; Plym-	
outh Ch., A. B. Davenport, 30.42;	897 46
Clinton, a thank-offering,	3 00
Crown Point, 2d Cong. ch. and so.	25 00
Durham, Mrs. Sybil Chittenden,	100 00
Floyd, Welsh Cong. ch. and so.	5 25
Lenox, Mrs. A. H. D. Johnson,	10 00
New Lebanon, a friend,	1 00
New York, a friend, by Rev. Dr. Chee-	
ver, 100; G. G., 5; a lady in Madi-	
son Square Ch., 5;	110 00
Norwich, Rev. S. Scoville, for Bible-	
reader in Harpoot field,	25 00
Salem, Leavitt Hallock,	2 00
Tarrytown, Miss E. A. Lyon,	15 00
Utica, a friend,	1 00
Walton, 1st Coug. ch. and so.	48 97—1,520 68
NEW JERSEY.	
Montclair, 1st Cong. ch. and so. (of wh. from Samuel Holmes, to const.	
S. J. HOLMES, H. M., 100; and from	
J. B. Beadle, to const. EMMA A. and	
CHARLES II. BEADLE, H. M., 200);	618 73
Orange Valley, Cong. ch. and so., monthly coll. 41.41; systematic coll.	
68.90;	110 31—729 04
<i>Legacies.</i> — Montclair, Zenas Baldwin, balance,	20 66
	749 70
PENNSYLVANIA.	
Brownsville, Penn. Synod's Com. on Miss. Cumb. Presb. Church,	100 00
Pittsburgh, Welsh Cong. ch., Ross Street,	72 90—172 90
OHIO.	
Bryan, S. E. Blakeslee,	9 00
Burton, Cong. ch. and so.	8 77
Charlestowm, Cong. ch. and so.	10 00
Cleveland, 1st Cong. ch. and so., weekly offerings,	110 46
Dayton, I. Inskape,	9 00
Marysville, Cong. ch. and so.	9 00
Mount Vernon, 1st Cong. ch. and so.	80 00
Nelson, Cong. ch. and so. 24.27; Rev.	
Hiram Bingham and wife, 10;	34 27
Oak Hill, Welsh Cong. ch. and so.	17 50
Oberlin, 2d Cong. ch. and so.	53 76
Point Valley, Cong. ch. and so.	10 00—351 76
ILLINOIS.	
Chicago, E. S. Hulhurd,	50 00
Evanston, Cong. ch. and so.	56 75
Lexington, Daniel J. Poor,	10 00
Ottawa, 1st Cong. ch. and so.	5 00
Paxton, 1st Cong. ch. and so.	16 00
Princeton, Cong. ch. and so.	4 50
Providence, Cong. ch. and so.	18 00
Rosemond, Cong. ch. and so., C. T. D.,	5 00
Sandwich, Cong. ch. and so.	33 00
Summer Hill, Cong. ch. and so.	5 35
Toulon, Rev. J. A. Adams,	5 00—208 60

[July, 1873.]

MICHIGAN.

Galesburg, Rev. W. F. Day,	5 00
Hudson, William Wolcott,	5 00
Lamont, Cong. ch. and so.	5 50
Lansing, Plymouth Cong. ch. and so.	49 00
Oliver, 1st Cong. ch. and so.	37 63
Port Huron, 1st Cong. ch. and so.	50 00
Richland, 1st Presb. ch. m. c.	5 00—148 18

MISSOURI.

La Grange, Rev. John Schaefer,	3 00
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MINNESOTA.

Wilmington, D. P. Temple,	10 00
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IOWA.

Chester, Cong. ch. and so.	13 01
Council Bluffs, Cong. ch. and so.	46 50
Davenport, Cong. ch. and so.	21 50
Kellogg, Cong. ch. and so.	24 05
Mariou, Cong. ch. and so.	27 58
Mason City, Cong. ch. and so.	39 00
Monticello, Cong. ch. and so.	22 00
Siuox City, Cong. ch. and so.	33 15
—, a friend,	50—213 29

WISCONSIN.

Emerald Grove, Cong. ch. and so.	13 80
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NEBRASKA.

Lincoln, 1st Cong. ch. and so.	10 00
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OREGON.

Forest Grove, Cong. ch. and so.	18 00
Portland, Cong. ch. and so. m. o.	9 80—27 80

CALIFORNIA.

Oakland, 1st Cong. ch. and so., 2 mos.	147 50
Sacramento, Cong. ch. and so.	115 23
San Francisco, Green st. Cong. ch. and so.	7 08
South Vallejo, Cong. ch. and so.	3 24—273 05

COLORADO TERRITORY.

Denver, James H. Learned,	26 00
Greeley, Rev. L. W. Allen,	10 00—36 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Zulu Mission, Umtwalumi, m. c. 15.07;	
Uzumbe, m. c. 7.81; Amanzintote (6 months), m. c. 20.80;	43 68

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	735 60
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MISSION SCHOOL ENTERPRISE.

MAINE.—Searsport, Cong. s. s. 11.85; North Waterford, Cong. s. s. 2; Friends, 3;	16 85
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NEW HAMPSHIRE.—Antrim, Cong. s. s. 5.50;	
Brumington, Cong. s. s. 27.75; Gilsum, Cong. s. s. 15; Hanover, Cong. s. s., for Madura mission, 26; Muson Cong. s. s. 21.20; Newcastle, Cong. s. s., for Satara, 7; Sanbornton, Cong. s. s. 23.17; Walpole, 1st Cong. s. s., for school in Madura, 30;	
VERMONT.—Georgia, Cong. s. s. 10; New Ha- ven, Cong. s. s. 19; Randolph Centre, Cong. s. s. 6;	
MASSACHUSETTS.—Worcester, Mrs. Knox's class in Central Cong. s. s., for Ceylon,	

NEW YORK.—Brooklyn, Armstrong Juvenile Mission Society of Plymouth ch., for Kali- gan, Tientsin, Batticotta, and Madura, \$28 each, 112; Cazenovia, 1st Presb. s. s., for little girl in Miss Payson's school, China, 40; Miller's Place, Cong. s. s. 12; New York, Helping Hand Asso'n, 46.37; Miss Lynde, 10, by Mrs. S. W. Howland;	220 37
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PENNSYLVANIA.—Farmington, 1st Cong. s. s. 20; Philadelphia Brauch of W. B. M., £69 11s. 4d., for Miss Porter's or the Bridgeman School, 313.06;	363 06
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ILLINOIS.—Chicago, Tab. s. s., "Faithful Band," 2; Grauville, Cong. s. s. 13.70; Joy Prairie, Cong. s. s., for support of scholar in care of Mrs. Fairbank, 20; Sand-	
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Donations.

wich, Cong. s. s. 8.02; Springfield, Band of Helpers, through Miss Chapin, for Tung- cho Boarding-school, 117.53;	161 25
CANADA.—Montreal, s. s. of Zion Cong. ch.	29 28

CHINA.—Peking, Friends, for Mr. Holcombe's school (100 from S. W. Williams), 195.65; Native church-members, for chapel expenses at Tuncho, 22.10; Mrs. Goodwin, through Miss Andrews, for Tungcho Boarding-school, 60;	
Tungcho, Friends, for Boarding- school,	277 75
	142 79—420 54

Donations received in May, Legacies " " " "	15,446 19 18,651 12
	§23,897 81

Total, from Sept. 1st, 1872,
to May 31st, 1873, \$277,487 36

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.	
Norridgewock, Cong. ch. and so.	10 00

NEW HAMPSHIRE.	
Claremont, Cong. ch. and so. m. c. for Mexico,	14 00
Gilsum, Cong. ch. and so.	10 00
Greenland, Cong. ch. and so.	20 25
Wakefield, Rev. S. Clark,	5 00—49 25

VERMONT.	
Lyndon, S. B. Mattocks,	10 00

St. Johnsbury, South Cong. ch. and so. 89 85—99 85

MASSACHUSETTS.	
Boston, Miss Louisa Thompson,	20 00
Cambridge, a friend,	2 00
Clinton, 1st Evan. ch. and so.	24 75
Danvers, 1st Cong. ch. and so. 28.06;	
Maple st. Cong. ch. and so. 51.02;	79 08
Groveland, Cong. ch. and so.	7 50
Monson, A. W. Porter,	400 00
Newburyport, Belleville Cong. ch. and so.	55 18
Paxton, Rev. T. L. Ellis,	25 00
Saundersville, Cong. ch. and so.	15 00
South Weymouth, 2d Cong. ch. and so.	35 00
Springfield, C. M.	500 00
Stockbridge, Cong. ch. and so.	98 75
Taunton, Winslow Cong. ch. and so.	33 36
Townsend, Ortho. Cong. ch. and so.	4 00
Walpole, Cong. ch. and so. (of wh. 20 for supply of pulpit),	52 00
W. Newton, Mrs. Jonathan W. Hayes, for Mexico, 50; for Spain, 50;	100 00
—, a friend,	25 00—1,481 62

RHODE ISLAND.	
Pawtucket, Rev. C. Blodget,	10 00
Providence, Pilgrim Cong. ch. and so.	39 39—49 39

CONNECTICUT.	
Hebron, 1st Cong. ch. and so.	6 00
New London, 2d Cong. ch. and so.	112 80

West Woodstock, Cong. ch. and so.	6 75—125 55
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ILLINOIS.	
Oak Park, 1st Cong. ch. and so.	23 27
Rockford, 2d Cong. ch. and so.	118 79

CANADA.	
Keswick, Thomas Smith,	4 63
Yorkville, Andrew Hamilton,	50 00—54 68

Total for Nominally Christian Lands, from Sept. 1st, 1872, to May 31st, 1873,	\$12,164 30
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